The Pastor

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The Pastor

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EDITORIAL

What of the Next Hour?

WE LIVE in a time when we do not know what e next hour will bring. The crisis we face is not new kind, but it has more terrible implications than others ages past because of its scope and complexity. One uld say that ours is a crisis of relativism versus the vine Order. Men are becoming ever more enslaved by ir own devices—and a conflict rages over who will ve the power. In the end none but God will have the wer.

We have come to the present dark hour partly because modern bourgeois mind, which has been predomint in Western culture, has been wrong in its evaluan of human life. Those who would have cured man's s, the enterprisers, the philosophers, the psychologists, scientists—even the theologians—have looked at man rough one eye, or half an eye, and have not dealt with nature as a whole. The doctor has sought to heal the tient dying of cancer by treating his ingrowing nails. course the most blatant misjudgment of man is found ere human personality is made subordinate to the te and where God is denied outright. Men have not ieved the Christian Gospel and its view of man because s too great an idea.

The Christian Church, despite its sins, has been the e channel to the world of that Gospel. Today the true ristian fellowship alone can be the medium for bring- order into human life in the face of whatever the ure brings upon the world. Christian pastors, as ders, have a tremendous decision to make that will re- re nothing less than a revolution in their thinking. This means that we must learn to preach from the ter of faith and not from the edge. It means that we st learn to think for ourselves and to take the conse- nces. It means that we will have to be willing to nd out against not only cloven-footed devils like mmunism, but maybe—in the name of God—against own state, our own denomination, our own friends. e waters of unrighteousness cannot be held back mere- by poking our fingers into a few holes in the dyke: must start from new foundations.

Thus, the ordinary parson in ministering to his people essentially a theological task. There is no way out of it. We will not be saved from destruction by any puny moralism, by new systems, by scientific methods, or by conferences. Unless we face the central theological problems we will be dodging the real crisis that is before mankind. We must face the truth about man's nature and his destiny, about the nature of evil and how man can be victorious in spite of it, about the meaning of faith, and about man's fundamental relationship, which is his relationship to God.

As we face up to the theological task, we must make our declarations firm. In this scientific age everything tends to be experimental and tentative. When this attitude carries over into religion we try to justify ourselves by saying that we are open-minded. A liberal outlook is essential, wholesome, and good, but having such an outlook does not save us from the necessity of making a decision of faith. The need is great for Christians—and especially for ministers—to declare the Gospel with the firmness and conviction of the ancient prophet who began with *Thus saith the Lord . . .*

In a world in which so much is tentative, and in which there is so much apparent disagreement among honest religious leaders, there is only one sure way to be right in our declarations: We must preach the Gospel of Jesus Christ. We have the witness to this Gospel in the New Testament and in the tradition of the church, and in the experience of men's lives today. We must be compelled by the judgment, *Woe to me if I do not preach the gospel.*

In today's world every man who professes Christ—from the most exalted and learned bishop to the lowliest and most weak-minded editor—must make that kind of witness. It may be that our ranks will have to be thinned in order that the church can deny the way of the world and before its voice will be heard by the world. The time may come, and it seems impending, when churchmen must stand up to be counted. When they do there may be another day of saints and martyrs, but these will not have succumbed to the secular, materialistic, relativistic atmosphere that hangs over the earth, and their souls will not have fallen before the chaos that the next hour may bring.—***N. S. C.***

The Devotional Life

God speaks to all men; but his voice is clearer to those who are constant in prayer and study. Suggestions for "practicing the presence of God" are discussed here by the rector of Christ Church (Episcopal), Lexington, Ky.

By

JAMES W. KENNEDY

Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? (Jeremiah 23:29)

I

PRAYER and Bible both point to ways God speaks to us. It is his word we seek as we read the Bible. It is his voice we listen to as we come into his presence for a moment or for an hour. The Bible points us to prayer; prayer brings us to the Bible. Prayer and Bible are tools of discipleship. No Christian can be adequately equipped for abundant life until he knows, possesses, and uses his tools.

The laws of learning apply both to prayer and to Bible reading: exposure, repetition, understanding, convictions, application. Whether we read or listen, we must think through ideas to the point of personal application. As we read and our inner soul is receptive, God's word to us is like a snapshot or a time exposure, quickly made but lastingly preserved.

Prayer is the same whether in private devotion or in public worship. It is like a firefly that flashes a light on and off, but the light is inwardly manifest even when outwardly dark. *The light is still shining in the darkness, for the darkness has never put it out* (John 1:5, Goodspeed Translation).

In prayer a flash of insight comes or a vision is given, then we face the full meaning of it as we turn from the bright light of revelation to think and ponder and seek God's will for us in it.

Seek ye out of the book of the Lord, and read . . . (Isaiah 34:16).

II

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. (Mark 1:35)

The most important division of the business of discipleship is the life of private prayer; asking questions in the deep places of God's presence, expecting answers deep down. In a Quaker meeting one day the silence forced this thought upon me: "Why doesn't God speak to me in the deep places?" The answer came quickly, "Because the questions never get below the surface."

Christian swimmers long to keep one foot on the bottom (to keep back one key to one secret, to go only half-way), but "Kierkegaard sought to draw them out into water that is 70,000 fathoms deep where life depends not upon half-measures, but upon faith." [1]

Prayer is man and God getting together and deciding what to do about a given life situation. Prayer really is as loud as a footstep of a man going somewhere, or as still as a man alone in the universe, or as insistent as a baby's cry, or as calmly objective as a signboard. It is man in his loneliness and helplessness consulting with the One who knoweth all things.

The questions Jesus asked in the deep places of communion with God revealed God's will for his life, pointed out next steps, right choices. He asked and God answered. He listened and God spoke.

Jesus wove the pattern for prayer as he went about his earthly task from Galilee to Jerusalem. A boat pushed out into a lake, a hill screened from the curious by a clump of trees, a housetop, an upper room, a garden: all these became convenient way-stations to the Cross. At any hour of need he sought strength and guidance from God. His habit of daily prayer was established as he wandered the hill country around Nazareth and found quiet spots looking out over the plain of Esdraelon to the Great Sea. He learned that God's voice comes best in the solitary places, alone, apart.

Prayer: "Teach us to pray often that we may pray oftener." (Jeremy Taylor; used in *Mission to London* prayer leaflet.)

III

For as I passed by, and beheld your devotions, I found . . . (Acts 17:23)

Paul's experience in Athens on Mars Hill gave rise to the description which could set any quiet time moving on any morning. He found the objects of their devotion, many statues representing many gods, even a pedestal inscribed: TO THE UNKNOWN GOD. Paul knew about their religious life, even with only this passing glimpse, and coveted a new center of devotion for them—the one God he knew in Jesus Christ.

The disciples had found a different devotional scheme as they watched Jesus and beheld him at his devotions, and saw him emerge from his prayers with greater poise and power from the God he worshiped, surely not an unknown God nor an inaccessible God. Jesus' witness to the reality of God's presence in prayer aroused in them the deep urge to learn the secret of it.

The disciples learned slowly, even with Jesus as their teacher. It was not until the day of Pentecost, after a long time of practicing, that the full power of His Spirit came upon them; and the secret of their moment of fulfilment is given in Acts 1:14: *These all continued with one accord in prayer . . .* A persistent communion with God emerges at last as oneness and power: *And they were all filled with the Holy Ghost* (Acts 2:4).

All of this is background for the disciples who did learn how to pray,

[1] Douglas V. Steere, in his introduction to *Purity of Heart Is to Will One Thing.* Rev. ed., Harper & Bros.

e record of finding in Christ the cret of his devotional life and the cret of his faith.

For as I passed by, and beheld your evotions, I found . . . What? No evotion? Devotion to an unknown od? Indifference? Unsatisfied hunger?

We must begin where Jesus did, on our knees, looking to Him who ive us life, believing He can be und.

Prayer: Dear Father, as we seek nee to find Thee, may our devotions not to an unknown God whom we norantly worship, but to Thee the ly God, whom we have found in sus Christ our Lord.

IV

I will stand upon my watch, and t me upon the tower, and will tch to see what he will say unto e, and what I shall answer when am reproved. And the Lord anered me, and said, write the vision d make it plain upon tables, that may run that readeth it. For the sion is yet for an appointed time, t at the end it shall speak, and t lie: though it tarry, wait for it; cause it will surely come, it will t tarry (Habakkuk 2:1-3).

The convictions about a habit of ivate prayer must come to each e, and be relentlessly pursued be- re the Psalmist's cry becomes iden- ied with one's own, *My voice shalt ou hear in the morning, O Lord; the morning I will direct my ayer unto thee, and will look up* salm 5:3). Or until the affirmed ethod of Habakkuk grows into a rkable reality, we should "stand " and "watch"! Surely He will eak to us.

Because of the conditions which nfront us we are bound to pray. e world is trembling in the throes its own chaotic dishonesties and diocrities, its waste of resources, contentment with moral ebb tide. e dreadful condition is man's do- g, not God's. What then can save e world? The answer is, God in sus Christ. He alone, through those o live for Him, can save this age any age from the results of folwing its own way. We recall the ok of Judges which reminds us what happens when "every man does that which is right in his own eyes." The condition for our salvation is laid down with unmistakable clearness: *If ye abide in me, and my words . . . ye shall bear much fruit; so shall ye be my disciples* (John 15:7-8). This means losing our life to find His life. This means seeking Him in a disciplined life of devotion, learning His will for us as we seek for and listen to His voice in quietness and confidence.

Here are some suggestions as to the method of the loving labor of prayer because we desire to learn of Him and to do His will:

First, get up at a definite time each day, allowing sufficient time for silence and prayer. For most of us an alarm clock is essential.

Second, clear the mind of sleep and numbness by a dash of cold water, a hot cup of coffee, or whatever else it takes. If the mind is congenitally dull in the morning, another time must be chosen.

Third, set the mood by repeating a remembered phrase such as *This is the day which the Lord hath made, I will rejoice and be glad in it,* or *Oh, God, thou art my God, early will I seek Thee;* or some other ejaculation.

Fourth, read from the Bible or from some devotional book or both, to set the wheels moving, always with the needs of the moment uppermost and to the fore.

Fifth, think on these things, until guidance comes. Suppose nothing comes? Even so, your willing heart has been lifted up, but tarry for as long as you can. Jot everything down, hold on to whatever you get for frequent reference through the day.

Sixth, check the day past and the day ahead; getting things straight, giving thanks, asking for knowledge of His will in specific instances and jotting down ways to amend and to heal, and ways to face whatever is before us.

Seventh, hold loved ones and needy ones before God, one by one, asking for ways we can co-operate with him in helping them.

Eighth, dedicate life to Him and surrender it into His keeping; this means letting go of one's own will and desires.

Ninth, carry over to the family prayer time anything that needs to be shared, a word of confession, or an answer to some family problem.

Tenth, walk into the day with your hand in His, certain, unafraid, happy and free. Bear witness to the fruits of your inner life with Him.

"Let every man be fully persuaded in his own mind. Take heed of receiving things too soon. Wait for your own particular guide and for a full persuasion of God, what is His will for you." [2]

We seek in prayer for new revelations from God. We must never be surprised when God speaks to us through unaccustomed channels. Yes, the Bible is still the best place to look for a word from God to us for a given time. But He may speak from a funny strip (which often reveals truth in bold and certain strokes); or a novel; or a great book of biography, history, science, theology, philosophy; or from some classical volume of the literature of the Christian Church. Anything that throws new light on old truth is valid, whether labeled specifically "for devotional use" or not.

Normally our prayer life is fed by the Bible and the classical books of devotion. In these we are allowed to follow the experiences of the spiritually great and be led through the door they have opened into the presence of God, and to cast off and be on our own as we wander among the hidden glories revealed. Men who sought and found and recorded what they found become the guide lines that stimulate and direct our search.

Our first Bible fumbling may be steadied by a diet of reading from those who found God's word biting into their doubt and awakening their faith, driving them to the point of application. We call such books "aids to devotion" (see list at the end of this article).

Jesus said to be always praying and never losing heart. But so often, as Paul said, *we know not what we should pray for . . .* (Romans 8:26).

We should *pray*, not *prey*. Prayer is never preying upon God's preserves and snatching a wisp of glory while he is not looking. Rather it is stirring up one's life in the presence

[2] Isaac Pennington, quoted in *Doors Into Life*, by Douglas v. Steere (Harper & Bros.), p. 121.

of God in order to find direction and purpose and strength. Prayer is not stealing upon God unawares and making off with an assortment of blessings garnered by our own efforts. It is the endless outpouring of the loveliness of God far beyond what we deserve as we stand or kneel humbly in his presence, asking for nothing save to know him and to serve him. It is quite literally the practice of the presence of God, who is ever near but who requires us to reach out until we find him.

"I set the Lord always in my sight" and in so doing I discover what I really am and what I really need before God. This discovery prompts the seeking of oneness with His word and will through Christ. There should never be any question of time, only depth of need and intensity of desire, the needs of neighbor and world—and endless devotion to them all.

Prayer: Dear Father, open unto us the deep and abiding peace which comes from thy presence; hold us daily to a time apart with Thee sufficient to unfold thy plan for us; we would come into thy presence only to worship Thee and give Thee thanks; O may we go forth only to serve Thee through the presence of thy Son, Jesus Christ, our Lord.

The Confessions of Saint Augustine. Modern Library ed. (Random House) $1.25.

Of the Imitation of Christ, by Thomas a Kempis. World's Classics, 49 (Oxford University Press) $1.45.

Introduction to a Devout Life, by Saint Francis de Sales. Newman Press, $1.25.

The Journal of John Woolman. Everyman's Library ed. (E. P. Dutton & Co.) $1.45.

Letters by a Modern Mystic, by Frank C. Laubach. Student Volunteer Movement, $0.25.

The Practice of the Presence of God, by Brother Lawrence. Newman Press, $2.25.

A Testament of Devotion, by Thomas R. Kelly. Harper & Bros., $1.

On Beginning from Within, by Douglas V. Steere. Harper & Bros., $1.50.

Purity of Heart Is to Will One Thing, by Soren Kierkegaard, Douglas V. Steere, trans. Rev. ed., $2.50.

A Diary of Private Prayer, by John Baillie. Charles Scribner's Sons, $1.75.

Marriag

Reno, Nevada, infamous for its sensational gaming activities and "quickie" divorces, is also known for its numerous weddings. A pastor of First Methodist Church there describes the ministry to couples married in his church.

THE STATE of Nevada is 110,000 miles in extent and has a population of 140,000, or about the same as Bridgeport, Conn. Almost half of the people live in the compact areas around Reno and Las Vegas. The 480-mile long road that stretches between them passes through six "major" settlements whose combined population is 4,955.

The state is deficient in electric power and its rivers run into the ground. Development of its rich mineral resources is discouraged by the policies of the national government. The growth of agriculture and industry is sharply limited. Hence the subconscious urge to enlist the help of outsiders in bearing the stupendous cost of governments—one state, seventeen county, and a dozen municipal. Citizens of other states have been cheerfully co-operative along four lines:

Tax Inducements. Nevada has no sales, income, or inheritance taxes, and property taxes are kept low. Therefore, many prominent Americans establish residence and make investments in the state.

Gaming. This activity utilizes one-sixth of the employed personnel in the state. The large clubs would fold up overnight if they had to depend on the patronage of Nevada people. Their profits, which are heavily taxed, come from outsiders.

Divorce. Nevada was the first state to grant divorces in a short time and with a minimum of inconvenience. The later efforts of Florida, Idaho, and Arkansas to do the same thing have not impaired Nevada's primacy. In the peak year of 1946 there were 11,000 divorces granted in Reno, and perhaps four-fifths as many in Las Vegas. The Reno figure for 1949 was 5,342. Each divorce brings about $600 to the community. Most of the people who seek them are women from eastern states where "extreme cruelty, mental in nature" seems to be a common type of iniquity. Only an insignificant fraction of the divorces originate in Nevada, and comparatively few in contiguous Oregon and California. Some of the divorcees remarry in Reno, but the practice is not general.

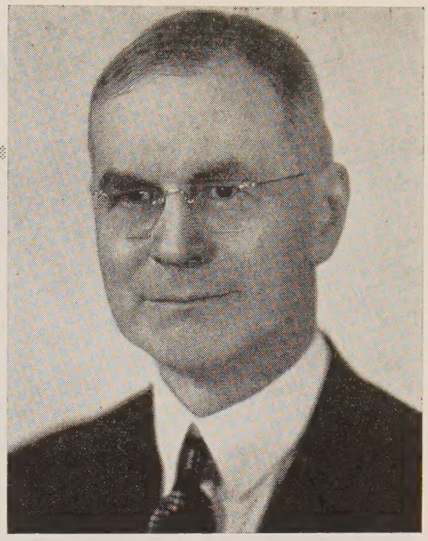
Marriage. This "industry" developed last, concerns the churches most, and unlike the first three, makes for social health. During the past ten years 218,000 weddings have taken place in Washoe County (Reno), and four-fifths as many in Las Vegas. Nationally and locally the peak year was 1946. Nationally we are now back to the figures of 1941, but locally the slump has taken us only to 1945. That four-year difference is probably due to the enormous war and post-war immigration to California, a large proportion of which consisted of persons of marriageable age. The trek to Nevada started when Oregon and California enacted restrictive marriage laws, and later their liberalization in California failed to break the habit.

Of the 20,758 weddings in Washoe County in 1949, about three-fifths were performed by the two district judges and the single justice of the peace resident in Reno. The remainder was distributed among visiting judges, neighboring justices of the peace, and about twenty Protestant ministers. No Roman Catholic priests are included in the list of fourteen clergymen who performed one hundred or more weddings each. Over 30 per cent of the religious ceremonies were performed by the pastors of the First Methodist Church—1,761 in all. Methodist leadership in this matter stems from three sources:

There are more Methodists among

Ministry in Reno

By EDWARD LAIRD MILLS



ıe visitors than adherents of any ther Protestant denomination. They ıay not be practicing churchmen, ut at such significant moments they eel like calling upon the church of ıeir fathers. One young man, apparıtly not a churchman, confessed ıat "both my grandfather and my ıther were married by Methodist reachers, and I thought I ought to e." Occasionally, parties request aptism before the ceremony, and ometimes church membership. In ıch cases the pastor of the church earest to their future residence is otified. Each couple receives a pack- of literature, both religious and chnical, and is usually given a brief xplanation of the religious symbolm in the chancel.

The constant availability of a marage service is an important factor. o provide this, there must be two r more men on the staff. The Reno ıurch office hours are from 9 to 12 M., 1 to 5 P.M. and 7 to 9 P.M. on eekdays; from 12:10 to 1:30 P.M., to 5 P.M., and 7 to 9 P.M. on undays.

The beauty of the chancel appointents, and the dignity and impresveness of the service have built up corps of loyal friends who return ome and commend them to others. recent bride noted that she was ıe third member of her family to be arried in the church during the ast twelve months. Four sons in one mily have come here for weddings various times. At least 40 per cent the weddings for Californians are nked up with ceremonies previously erformed.

Some seasoned observers believe at the continuing popularity of eno weddings comes out of an urge adjust marriage to the changing mpo of American life. It must be tuned to the automobile, the bungaw, and the working wife. The day elaborate weddings with their ıowers, invitations, presents, reearsals, and thank-you notes has one by for most people. They were permissible in a day when young people expected to live out their lives in a single community, if not in the same house. But they have no relevance for folks who must live in cramped quarters and be prepared to move from one place to another as employment may demand.

Perhaps the element of adventure involved appeals to young people. Most of them have to travel from 300 to 1,200 miles roundtrip, and to cross the Sierras at an altitude of 7,100 feet. The license fee is five dollars, and the judges charge ten dollars per ceremony. About half the couples want a double-ring ceremony; orchids are often in evidence and photographers do a good business.

At fifty dollars each—a conservative estimate—this activity brings in one million dollars a year to Reno's commercial life. The ministers do not set a definite fee, but accept free-will contributions. These run from one to fifty dollars, five's and ten's being the most frequent amounts. The average falls between the two. The Methodist plan specifies additional fees for organ music, soloist rehearsals, and receptions which use church facilities. None of the receipts go to individuals as such. The "Meth-Mutual Fund" is handled separately by a committee composed of the pastor, district superintendent, and two laymen. After paying the overhead, the substantial surplus is used for home missionary work in Nevada. This unique device is favorably regarded by the local community, and has been set up by two other leading churches. It decommercializes the marriage process, and that is prerequisite to its entire sanctification.

Reno is not to be confused with the ordinary "Gretna Greens" of daily press notoriety. While some secular agencies are reputed to exhibit traces of their journey through the fiery furnace, the clergy have been well insulated against the temptation to racketeer. They must be licensed by the district judge, and he limits licenses to pastors of going congregations. When that relationship ceases, the license becomes null and void. No marriage licenses are issued at night except between 8:30 and 9 P.M. Hence, there are no pajama-clad magistrates and ministers waiting around for midnight weddings to turn up.

Why should the Reno pastors interest themselves in the concerns of these strangers within the gates? Certainly they have a duty to meet demonstrated spiritual need, and to render a ministry when less sensitive individuals are content with running a racket. One-third of the people who come to be married want a religious ceremony. The pressure exerted by secular agencies in favor of civil weddings operates to cut the church percentage down to one-fourth. But even that means five thousand homes a year founded in a religious atmosphere. It also makes likely the baptism of children born later, attendance at Sunday school, and eventually church membership. Roman Catholics and Lutherans think of these things and act accordingly. Most free churchmen do not think of them and place their emphasis elsewhere. Sometimes couples who have been married at the courthouse or at the office of the justice of the peace are dissatisfied with the hurried, secular ceremony given there, and come to us asking for a religious service also. It is a pleasure to grant their requests, and to add the blessing of the church to the sanction of the state.

The Pastor and Christian Education

By ROBERT GLENN MASSENGALE

A picture of the pastor's educational task through the various phases of his ministry and through the specific efforts of his church school is sketched here. Robert Glenn Massengale, a Methodist minister, is professor of Religious Education, Scarritt College for Christian Workers, Nashville, Tenn.

BY VIRTUE of his position, the pastor in charge of a church is the key figure in that church's program of Christian education. Although he may have on his staff a skilled director of Christian education or educational assistant and may have an active and efficient Board of Education and an industrious and able corps of lay workers, the responsibility for the success or failure of the program rests ultimately upon him. Nothing he does, or does not do, can absolve him of that responsibility. This is true because of the very nature of the Christian education process. Education is not merely something that can be assigned to a specialized agency, but it is what takes place in the lives of people as a result of the impact of their environment upon them. Some of it comes as a result of deliberate and purposive planning. Some of it is incidental and relatively unplanned, though none the less effective. When the impact of the environment produces in individuals a clearer understanding of, and firmer commitment to, the Christian faith, then Christian education takes place.

It follows, therefore, that almost everything the pastor of a church does has educative significance. Much of his teaching is indirect and unintentional. From his actions, his dealings with people, and his attitudes his parishioners learn something about faith in God, something of the purposes and intentions that motivate Christian living, and something of the Christian outlook upon life. On the other hand, much of the pastor's teaching is direct and intentional—not just on those occasions when he stands before an organized class in the role of teacher but when he preaches, when he counsels with his parishioners, when he makes his pastoral calls, when he provides opportunities for worship and fellowship, and when he engages in the more specific educational efforts of the church school.

The pastor's major objective is to bring individuals to a commitment to the Christian faith and way of life, but they are often unaware of the basic principles of Christian education that make it the most effective means of attaining their objective. Christian education, whether through sermon, counseling, pastoral visitation, worship and fellowship, or the more specific educational efforts of the church school, is most effective when it begins with people where they are—their real needs, felt and unfelt, their capacity to understand, their level of maturity, their fundamental interests—and leads them through successive stages to Christian commitment and Christian living on a higher plane.

The pastor whose sermons are directed first of all to the real needs and concerns of his people, rather than built primarily around doctrines and ideas, has a worthy exemplar in and Founder of our faith. He began with people where they were and interpreted the great truths of his message in terms that were adapted to the needs and concerns of the people with whom he came in contact. Finding a group of fishermen mending their nets he talked to them about the far greater task of fishing for persons for the kingdom of heaven.

There are certain turning points in the lives of growing persons, and the minister can render a very great service in assisting his parishioners through these experiences that are particularly significant in their influence upon Christian personality. A distinct commitment to the Christian way of life, the choice of a lifework, the selection of an educational institution, and marriage are experiences that provide the pastor with unusual opportunities for Christian education through counseling.

Moreover, there are personal problems of adjustment arising out of relationships within the home, the school, business, and society in general to which the pastor should give his attention. In his pastoral visitations he will render distinct service to the cause of Christian education as he gives his people spiritual guidance and encouragement through trying times brought on by tragedy. It is not too much to say that a program of pastoral counseling and pastoral visitation is potentially the pastor's most effective means of Christian education, because through it he has the opportunity to adapt his efforts to the particular needs, experiences, and capacities of the individuals with whom he is working.

When certain educational principles are taken into account our worship becomes effective. The first of these is the awareness that worship is not something isolated from or removed from life. Into their worship experiences our people bring their needs, their problems, and their concerns and they come in the expectancy that worship will mean something to them at these points. In the second place there are certain rather definite psychological stages that characterize a genuine worship

xperience: first a consciousness of e presence of God and a feeling of ersonal inadequacy, then a conciousness of and a confession of uilt and a feeling of forgiveness, en a mood of exultation and affiration of faith, and finally a dedition or commitment of self to God d to the doing of his will. The ducationally minded minister will an his worship services in accordce with the implications of these sic principles.

Fellowship too may be regarded a means of Christian education. is an established fact that social roups exert a powerful influence molding character.

The pastor obviously has a major sponsibility in the more specific ducational efforts of the church hool; that is, in the total Christian ducational program and organizaon in the local church. This inudes such activities as the Sunday hool; extended sessions for chilen; Sunday evening and weekday oups of children, youth and adults; e nursery home roll; the youth tension roll; the adult home deartment; the vacation church hool; leadership education agenes; weekday religious education ograms; and all other educational ork of the church with children, uth, young adults, and adults com- under the province of the church ard of Education.

The pastor's first obligation in this atter is to understand the educaonal process and the church's edutional program. He cannot be an fective leader unless he is aware what he is trying to do. In the st majority of churches he will be e only person who has had any ofessional religious training. Even en he may be inadequately trained r the work of Christian education. minary students often become imtient with courses that deal with ildren and youth. Then they enter e pastorate and bewail or try to ver up their inadequacy. It is late begin thinking about it then, but, rtunately, not too late. Pastors' hools, leadership schools, and sumr sessions at the church colleges d seminaries offer many opporities for further study.

The Discipline of The Methodist Church places upon the pastor certain very definite obligations in the organization of the church school. He, or a committee of which he is chairman, nominates the church school superintendent and the members at large elected to the church Board of Education. He works with the church school superintendent in the nomination of the three divisional superintendents, the other general officers of the church school, the officers and teachers in the children's division, and the adult officers and teachers in the youth division. He calls the members of the new Board of Education together as early in the fall as practicable for the purpose of organizing for the work of the new year, and after the organization of the Board he serves as a member and in his capacity as pastor in charge of the church sees to it that the Board functions. Although he may have on his staff a director of Christian education or educational assistant, he remains the spiritual leader of his co-workers in the program of Christian education and is accountable for its success or failure.

A closely related responsibility of the pastor is the procurement and development of leaders. Whether he is successful in any permanent sense will depend upon his ability to discover, inspire, and train lay workers for the church's educational task. Often it is a matter of seeing possibilities in persons who are not being used in the program of the church—those who are unaware of their ability or those who have not been sufficiently challenged to share in this greatest of all enterprises. Promising leaders must be found, challenged to devote themselves to the work of Christian education, and properly prepared through summer conferences, leadership schools, workers' conferences, and in-service opportunities under supervision. In this endeavor the pastor has the advantage of a pastoral relationship and obligation to all of his parishioners.

The pastor is in a most strategic position for interpreting to the entire congregation the privilege and task of Christian education. Through occasional sermons, services of installation for the officers and teachers of the church school, Children's Day and Student Day observances, Christian education week activities, meetings with church officials, and pastoral contacts, he can make his people inescapably aware of their obligations in the matter of Christian nurture.

While the pastor wants to avoid being regarded as an intruder in the program of the various agencies of the church that are seeking to carry on an educational program, he must be thoroughly aware of what is going on in them and must take the steps necessary to give life and vitality where needed. This does not mean that he steps in and projects his own program into the group, but he works with the leaders in such a manner as to get them to evaluate the work that is being done and to acquaint themselves with methods and materials that will enable them to do the job more effectively.

In taking the initiative in the organization of the church's educational program, the procurement and development of competent leaders, the interpretation of the Christian education process, and the vitalization of the programs of certain agencies, the pastor is at least once removed from those for whom the Christian education program exists. What he does through others has a very definite effect upon the beneficiaries of the process, but there are times when he may and should come face to face with persons and groups in the program of the church school. He may be called upon to teach. He may conduct a church membership class. He may become counselor for some one or more of the youth activities. He may be the instructor in a group studying the Christian home.

No minister can do all that is involved in the various tasks outlined above. Neither can any minister discharge his obligations to his church properly unless he takes them into account and does his part in them. The work of Christian education in any church is a large assignment, but it is one that the pastor dares not take lightly, because through it lives are being formed and decisions are being made—in short individuals are being prepared for participation in the kingdom of God.

homiletics

Is Your Langua

Language as a power for motivating human behavior is discussed in the third article in the series on "Approaches to Preaching" by the professor of Speech, Perkins School of Theology, Dallas, Tex. He is the author of the recent book, *Preaching That Packs the Pews* (reviewed in the July issue).

In Shakespeare's play *Hamlet*, Polonius asks Hamlet what he is reading and the reply is, "Words, words, words."

> *. . . we are voiceless in the Presence of realities—*
> *We cannot speak.*[1]

While there may be times when a minister does not want to speak in the presence of realities, he must speak; it is expected of him as a part of his work.

The minister has no choice about whether or not he is going to use language; his only choice is whether he is going to use it well or poorly. In the world of ideas, words may be dwelt upon by the imagination until they carry meanings as real as hands or feet. An Associated Press item from Ecuador, for February 13, 1949, reads:

"An enraged mob took bloody vengeance here Saturday night for panic caused by . . . a radio dramatization of H. G. Wells' fantastic novel, 'The War of Worlds,' localized to describe strange creatures from Mars landing nearby and heading for Quito.

"Hysteria drove most of the population of Quito into the streets before the program directors learned how much consternation they had caused. Frantically they appealed to the people to be calm, and assured them it was all fictional.

"When the people were finally convinced, . . . the mob attacked and burned the building of the newspaper El Commercio, which housed the radio station, killing at least six persons and injuring fifteen others. . . . Loss was estimated at more than $350,000.

"Regular army troops had to use tanks and tear gas to restore order."

Words and imagination created this destruction. At first thought we tend to shrug this off and say that it could not happen here; but then we remember it did happen here first. In 1938 a similar broadcast under the direction of Orson Welles spread terror in the United States. Men in New Jersey seized arms and prepared to fight for their lives. Others fled into the country, while some prayed in the streets; and a few were reported to have died of fright.

These examples sharply remind us that language has the power to affect conduct. It is true that words do not necessarily cause a response, but if properly chosen and delivered they have the potential for determining men's actions. There is no plea here that ministers use language to create hysteria such as is done in certain types of revival meetings. What is suggested is that, since language has the power to affect conduct, we have a responsibility for careful workmanship.

The danger for most of us is not that we may create hysteria, but that our language may be so dull that nothing happens. Our danger may be that our slovenly choices and careless use of outworn phraseology may result in a negative reaction or no reaction at all. The day is gone when a minister's preparation for preaching is to open his mouth and then wait for the Lord to fill it with the proper words. There is a time for every minister to wait upon the Lord, but that waiting should come about only after the preacher has exhausted the mind, spirit, and body God gave him as instruments for growth. Christ spoke a truth about words that needs pondering in relation to preaching when he said, *For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*

The injunction of a psalmist should give us pause, for we speak as before God: *Let the words of my mouth . . . be acceptable in thy sight, O Lord, my strength, and my redeemer,* He realized, *there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.*

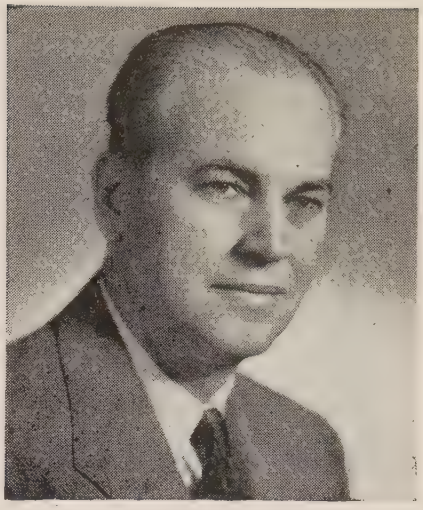
The writer of Proverbs knew the joy of saying the right thing at the right time: *a word spoken in due season, how good it is!* and Paul knew the place of words when there was sorrow: *Wherefore comfort one another with these words.*

You who *preach the word* must preach it through words, and these words should be as the word of God: *For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

Words are intangible, but they may carry concrete meanings because of what they represent. Language is a code by which ideas in a preacher's mind may be used to stir up similar ideas and feelings in the minds of others. An automobile or real estate salesman can show a prospective buyer his product, and it can be looked upon with eyes and touched with hands. An actual physical object is involved and its very con-

[1] From Edgar Lee Master's "Silence," in *The New Poetry*, Harriet Monroe and Alice C. Henderson, eds. (Macmillan Co.), 1937.

ords, Words, Words"?



By THOMAS H. MARSH

reteness makes it simple to analyze. life insurance salesman, a teacher, nd a minister all deal with the in-ngible and must approach their rospects through the intangible ıedium of words. Those who well in the world of ideas are orced to appeal to the mind, emo-on, and imagination of humanity they are to affect conduct.

It has been repeatedly illustrated reviously that a process is no less owerful because it is indirect. It is more deadly process to let a field f weeds kill themselves by absorb-ıg poison into their life streams ıan it is to go out with a hoe and ttack the weeds directly. A man's piritual life may be more com-letely destroyed insidiously by poi-on from books, movies, or com-anions, than from any kind of direct hallenge. On the other hand, the obler spirit of man may be fed, urtured, and developed for good ırough the constructive power of ınguage.

Suggestions have come from many ources that ministers should use mple, concrete words. It has been roposed that a tax should be im-osed on the use of long words. or example there should be a "light ax on words of over three syllables, hich are necessary evils, like rats, ut which like them must be kept own judiciously; a heavy tax on ords of over four syllables, such as eterodoxy, spontaneity, spuriosity, nd the like; and on words of over ve syllables a totally prohibitory x, and a similar prohibitory tax on ords derived from three or more nguages at the same time." [2]

It should be clear that the need for the use of simple, understandable language in sermons is a serious one. A minister could understand little of what a physicist meant if he used technical terminology to express what he was thinking. Just so a layman understands little of what a minister means when the clergyman rolls out theological terms as a substitute for thinking.

In some instances a minister may know what he means when he uses phrases such as "the glory of God," "the kingdom of God," "the kingdom of heaven," "the Son of God," "the Son of man," "the brotherhood of man," "the fatherhood of God," "the blessed Trinity," "the Holy Spirit," or "the Spirit of God," but most of the time even the minister sees only a pink and purple image that is pleasantly lacking in specific meaning when these and similar phrases are uttered. If this be true of the minister, wherein are the sheep that look up fed? Of course, the advantage to the preacher in using this terminology is that such phrases can be thrown into a sermon at almost any point; and while this terminology lends a sort of pious dignity to the occasion, it too often carries little force or meaning.

The preacher, of course, should not discontinue the use of theological terms, but he should beware of using them *as a substitute for thinking*. Religious phrases of the past have a place in the present, but the place they occupy can be justified only by the meaning they have for present-day listeners. If the preacher uses theological phrases sparingly and uses them only after he takes the time to determine first what they mean to him, and second how he can make the meaning clear to his listeners, then such language becomes a help instead of an irritation.

A sermon is not a lecture, and religious terminology needs to be used in preaching. The point here, however, to repeat, is that such language must be made to come alive for modern congregations.

Another temptation to every speaker—particularly ministers, who must speak frequently—is the careless use of abstract terms such as the famous trilogy truth, beauty, and goodness. I have heard sermons all my life on, *And ye shall know the truth, and the truth shall make you free*, but no one has ever bothered to explain in one of these sermons what was meant by the word "truth."

Exact definitions of truth are not required, for the biggest truths of life cannot be refined into a statement of exactness. What every congregation does have the right to expect, however, is a thoughtful statement which at least suggests significant meanings for terms as they are used in a particular sermon.

To preach on truth without narrowing the meaning down to an understandable area is just mouthing a nice-sounding word. There is truth in science, in drama, in poetry, in books, in people, in nature, in religion, in a mother's love, and there is the truth known of God, which includes all truth. What does the preacher mean when he says that I will be free if I know the truth? Must I know all truth, as God does, before I can be free?

Ever since books have been written men have set down individual ex-

[2] William Jewett Tucker as quoted in *The eart of the Yale Lectures*, B. B. Baxter, ed. Macmillan Co.), 1947. p. 160.

planations of truth. One of the most recent books on truth and its relation to preaching is Harold Cooke Phillips' *Bearing Witness to the Truth* (Abingdon-Cokesbury Press). The first *forty-five* pages of this book wrestle with "What Is Truth?"

Language is but the means of expressing ideas. Until a preacher bears down and bows down in his study, few hearts will "burn within us." The use of the dictionary may be a good place to begin the study of a text, for this should at least keep us from being untruthful in what we preach. To know the truth is not a simple process, *for now we see through a glass, darkly . . .*

Congregations are no longer awed by high-sounding phrases even though they are quoted by their preacher and come from the Bible. Parishioners have also been to college and know what it is to struggle with some segment of truth. Language is only a stream for ideas, without which the stream serves no purpose but to babble on.

The word beauty has probably not been as widely abused in sermonizing as the word truth, but a great many sermons are still too closely related to the following development:

Text: And let the beauty of the Lord our God be upon us.

Opening: We all need the beauty of the Lord.

Development: Point 1. Let the beauty of the Lord be upon us in the morning.

Point 2. Let the beauty of the Lord be upon us at noon.

Point 3. Let the beauty of the Lord be upon us in the afternoon.

Conclusion: Let the beauty of the Lord be upon us during the whole day.

After hearing a few such sermons everybody gets the idea that it is a good thing for the beauty of the Lord to be upon us, but no one has any idea what the beauty of the Lord is, or from whence it is to come, or how some of this needed beauty may be obtained.

While the generality of meaning suggested in the above outline is slightly exaggerated when compared to most sermons, there is a tendency for too many preachers never to get around to the real point. It is of course much easier to make general statements covering everything but touching nothing than it is to state simply, yet directly, what is involved in any given proposition.

The habitual use of generalized, abstract language is in part a result of scarcity of ideas. The whole story of the use of language revolves around ideas from within that are pressing to be expressed. If there is no pressure of ideas, language will be dead; if there is a deep realization of God's call to preach, backed up by a program of regular study planned to enrich one's own understanding of the gospel he is to preach, then the enthusiasm and urgency of ideas will be exhibited in the language of the sermon.

As one reads the New Testament he is struck with the specific, concrete language Jesus spoke. His use of the parable has been previously considered. Think also of another figure of speech he used to make ideas meaningful: *These things have I spoken unto you in proverbs.*

As he taught in the synagogue at Capernaum he said, *I am that bread of life.* To the woman taken in adultery he gave the hope, *I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.* To the carpenter Jesus said, *I am the door,* and to the sheep tenders, *I am the good shepherd.* To doubting Thomas, Christ said, *I am the way, the truth, and the life,* and toward the last of his career he preached, *I am the vine, ye are the branches.*

When a preacher stands in his pulpit and delivers a sermon, his language flashes a picture of his mind and soul into full view of his congregation. What a congregation hears may be dull and insipid; what they hear may be frothy, having no depth; or it is possible that what they hear may move them deeply and they will say in their hearts, "God spoke to us through our minister today."

What a preacher believes in and works at he becomes; what he is today is portrayed by his language.

Tak

In the Holy Communion Christ invites all men to follow him—to accept their crosses voluntarily. For "only love is the highway to redemptive victory," asserts the author, pastor of First Methodist Church, Lawrence, Kan.

THE HOLY COMMUNION is the oldest and most meaningful sacrament of the church. It has been used in more ways and places, and under more varied conditions, than any other. Yet there are many outwardly devout keepers of the form who, neither knowing nor appreciating its true value and meaning, inwardly suspect that it is nothing more than the perpetuation of a hoary tradition, or a useless appeal to a sentiment which time has made meaningless.

The true significance of this spiritual heritage, however, is neither lost nor hidden. Luke tells us that Jesus said of this sacramental meal, *This do in remembrance of me.* But, however much we may reverence our Lord's words, we must realize that this command alone gives neither adequate reason for, nor meaning in, its continued observance. Paul likewise records the Lord's command in his admonition to the Corinthians; but, like Luke, he stops short of the essential meaning. He too advises its perpetuation because the Lord commanded it.

It is John who, though not recording the Lord's command, does give us the reason for it. He knew that Jesus would never desire his authority to be vested in arbitrary words, but in the underlying spiritual truth he came to the world to give. Therefore John, who most deeply penetrated and understood the Master's mind, is his truest interpreter.

Early in his gospel story he records motives and words that later explain why Jesus identified himself with the passover feast and found its deeper meaning in the cross. He also reveals to us, the Master's fol-

y Your Cross

A Communion Meditation by OSCAR E. ALLISON

wers, how and why we are likewise volved. Jesus said, *Therefore doth y Father love me, because I lay own my life, that I might take it gain. No man taketh it from me, t I lay it down of myself.*

His willingness to sacrifice himlf appeared to Peter as foolhardiess, or a step into oblivion, and he urted out his objection. But Jesus rned on him and said, . . . *thou t an offence to me: for thou savort not the things that be of God. . . .* he Master's rebuke to Pilate came om the same source. "You have o power over me at all . . ." he told at sophisticated official as he oved on toward the cross. He was o martyr; he was a self-appointed ampion of high destiny for all en; a willing demonstrator of the niversal law of the Kingdom.

There are two ways to witness for od which are often confused to the sadvantage of understanding. One ay is by courageously and victorisly bearing the unbidden and unelcome misfortunes of life. To see Christian bravely, without cynicism r resentment, utilizing the grace of od to bear the worst that comes ddenly, or across the years, is ineed heartening; it is a most effective stimony for divine grace. But let s be sure that, while we admire it, e name it correctly. It is often alled cross-bearing, but that is a isnomer. One's misfortune is not is cross, however severe it may be.

When Jesus said, . . . *come, take p the cross, and follow me,* he was ot just admonishing us to have ourage. He was asking us to "take p" our share of his redemptive pason, which is the second and most ffective kind of witnessing. When ne assumes, on his own volition, nd with the passion of duty to God nd man, some burden of man's need n response to the will of God, that s cross-bearing. That it is assumed eans that it could be avoided. That lso is its glory.

You cannot avoid misfortunes, however little you deserve them, but you can avoid your cross. Jesus could have avoided his, but he refused to call the delivering angels who awaited his order. That is what makes his cross radiant, lifting it above the level of life's tragedies. Those who serve "beyond the call of duty" we revere and honor. The saints are in the halls of fame because, like Paul, "they counted not their lives dear unto themselves."

Now the significance of all this for the Holy Communion is that this central meaning of the cross is also the central meaning of the sacrament. As you take this holy bread and wine do not do it to perpetuate a hoary tradition, or in support of an historical sentiment. Partake of it in response to the invitation of the living Lord who extends his pierced hands asking you to assume, in his name and strength, something that will help him lift the world's load.

He is inviting you to have a heart that feels, a mind that thinks, and hands that serve. He is not offering you a burden but a chance. He is asking you to lose the small and the temporal so that you may gain the boundless and eternal. He is not wanting you to remember his agony for its own sake, but to remember how and why he gained his victory over it. He says plainly that any inconveniences, restrictions, self-denials, or even sufferings we may encounter as Kingdom volunteers, will be compensated a hundredfold. He wants you to feel about your cross as he feels about his. *With desire I have desired to eat this passover* . . . is the way Luke records it. (Sometimes it is translated, "I have heartily desired . . .") . . . *how I am straightened till it be accomplished!* he said on another occasion.

The invitation to the sacrament bears no indication as to what forms the cross will take. In fact, it is fortunate that its outlines are not revealed at once, because the measure of grace that will accompany it is likewise hidden. Your cross could be two pieces of wood, with thorns and nails like his, but not likely. Each generation expresses its hatred of righteousness in terms of its own current wickedness, and those who represent that righteousness will be dealt with accordingly. While it was nails and thorns for Jesus, for us it may be contempt, social ostracism, business opposition, political defeat.

Again, it may be entirely personal, and individual, rather than social in its origin. For instance, it may require an apparently useless self-denial for unworthy causes or persons, a poorly compensated and unappreciated service, or some other heavy obligation that cannot be justified in the light of what one deeply wishes to enjoy or has a right to become. Moreover, it will not in any case be for only three dark hours on some Good Friday, but may stretch across hope-depleting years.

The final qualification for a cross is to love it. "I would you knew my joy" is how Jesus, on the evening before his suffering, described his attitude. Noble endurance is possible on some other basis, a fact well proved in non-Christian circles, but only love is the highway to redemptive victory. Paul revealed the secret when he said, . . . *though I give my body to be burned, and have not charity, it profiteth me nothing.* He mentioned other sacrifices in the same relationship to show that no two are the same.

Crosses come individually designed to test our individual spirits. But in whatever form, their meaning is the same.

THE DECLINE OF THE "D. S."

WILLIAM A. CALDWELL • *Cincinnatus, N. Y.*

Harry Allen Price's article, "Favors Historic Ministry," is a very timely and to-the-point statement on the administration of the Sacrament by unordained men. In this article he brings to our attention a fact concerning the office of district superintendent that I also think is worthy of our consideration and about which, I am sure, many have given thought in recent years. I just want to take this opportunity to thank him for his article and on this point to say, "Amen."

He refers to the fact that the office of district superintendent has lost prestige in these days of emphasis on administration and programs. I have long felt, perhaps because I come from a parsonage home the head of which was for fifteen years a presiding elder, that the district superintendent has deteriorated into a glorified office boy [who] runs errands of the bishop, promotes programs, and distributes literature.

It used to be that the superintendent was chosen for his pulpit ability and qualities of spiritual leadership. By this I do not mean that these men now are any less spiritual or capable than those of a few years back, but they hardly have the time to give more than token attention to the spiritual needs of the churches of their districts. Quarterly conferences have lost their true meaning now that they have become two instead of four. Distances have been cut down with automobile travel, but still they have not the time to visit their churches four times.

How did they manage in past years . . . when travel was not as easy as it is now? They were presiding elders then, not businessmen. They were away from home often for a month at a time holding preaching missions and preaching Sundays and counseling with local pastors. Now about the only time we hear from them is when they are urging us, as Mr. Price has said, to accept quotas and pledge to specials and increase our insurance.

I have seen the superintendent's office decline from that of powerful preaching and spiritual leadership and rather intimate knowledge of the pastor and the people on the charge to that of a high-powered promoter, and I am not pleased with the picture. I am a young man, 36 years old, and look forward to the good days ahead, but in this particular matter I look back with longing to the "good old days." Dad was gone a lot but I was proud of him as a preacher and presiding elder.

PARLIAMENTARY TRICK?

PAUL T. JONES • *Menlo Park Methodist Church, Tucson, Ariz.*

May I have space to reply to the statement of Harry Allen Price, District Superintendent of Pittsburgh, who stated in the June issue [p. 33] of THE PASTOR that "the administering of the Holy Communion by unordained men was authorized by a parliamentary trick in the closing moments of the Uniting Conference . . ."

It is my understanding that the Uniting Conference was to harmonize the Disciplines of the three uniting churches, and the Discipline of the Methodist Episcopal Church, South, (1926 Discipline, Par. 139; 1938 Discipline, Par. 150) provided for the administering of the Holy Communion by unordained men who were placed in charge of a church. Now, if this harmonizing of Disciplines was a "parliamentary trick," is Mr. Price contending that all such harmonizing was of the same order?

I am an unordained supply minister, but the fact that I am not permitted to administer Holy Communion does not prompt this letter; for I consider other aspects of the ministry of more importance.

I believe it is beside the point to say that a minister is trained in college and seminary for seven years in order to be qualified to administer the communion service. Any devout layman is qualified to assist and I have so used them, as have some ordained Methodist ministers in this (Southern California-Arizona) and other conferences. It seems to me that we require a man to obtain college and seminary training so that he may be qualified to preach and to deal with the minds of men. But what we are actually doing is permitting men to deal with this most precious treasure—the mind of man—with no more training than is obtained in three or four elementary books while we deny them the right to administer a service that deals largely with the emotions.

It all seems rather ridiculous. If a man is placed in charge of a church he should be permitted to perform all the requirements of a minister or he should not be permitted to perform any of them. If an unordained man has not the right to administer Holy Communion, he has not the right to baptize, or to perform the wedding ceremony, or—by all means—to preach.

MORE ON THEOLOGY

A. ELMORE PLUMMER • *West Roxbury, Mass.*

I consider THE PASTOR one of the most practical magazines that comes to my desk. May we have more articles dealing with contemporary theological issues? Thank you for a fine magazine.

BUILDING THE KINGDOM

M. M. WOLFF • *Belton Methodist Church, Belton, Mo.*

I have just read and reread the article in the June issue of THE PASTOR ["The Reign of God," p. 2] by Professor Kendrick Grobel. His main thesis in this article seems to be that the Kingdom of God cannot be built but that all we humans can do is to wait for it. It is so contrary to all that I have been taught and firmly believe that I beg leave to take issue with it. . . .

I am certain of our responsibility and privilege as citizens in the Kingdom. It is not just to wait and some day look upon the returning Christ as He does the work Jesus assigned to His disciples, and to us, years ago. It is our responsibility to win men to the Kingdom, to allegiance to Christ. If that is not our responsibility, then why send out missionaries? Why establish churches and church schools? Why preach? Why hold revival meetings? Why send our people out two-by-two to visit in the homes . . . ?

The Kingdom will come on earth when men surrender their wills to God. Then will be answered Jesus' prayer, *Thy kingdom come. Thy will be done, as in heaven, so in earth.* To bring this situation about men must be won or converted. This work of winning men is

mutual task: it requires both the Holy Spirit and men. Neither can do it alone. This winning of men, one by one, is surely building the Kingdom.

There is grave danger in the theology expressed by [Grobel's] article. The author says, ". . . all that a man can do about the Reign of God is to get ready for it." He may mean a great deal in this phrase, "get ready for it," or he may not. . . . However, the danger is that men will on the authority of this statement take the way of least resistance and just wait.

The author goes on to say, "The Reign's actual coming is a miraculous event, determined by God, which cannot be helped or hastened by men." Let me discuss this statement from several standpoints.

First, the coming of the Kingdom is not an event but a process or growth. I refer the reader to the parables of the Mustard Seed and the Leaven. Jesus said, *The kingdom of God cometh not with observation: Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you* (Luke 17:20-21).

This matter of man's sovereign will, which makes him a man, and without which he would not [be] a man, is something to be considered. If God decides to bring in the Kingdom (personally, I believe He decided that when the world was formed), how will He go about overcoming man's will? Unless He has man's will He does not have the Kingdom. If Christ should come to earth again in a physical form, how would He set about to establish the Kingdom? He could not overcome man's will by physical force. If He were to use His supernatural powers and compel man's will, He would in that very act take away man's will and dehumanize man. If He did this He would defeat His own purpose. . . .

The Kingdom is coming on earth, slowly as we reckon time, but surely. It is a gradual growth, a building. And in this building you and I have a definite responsibility. We are God's coworkers. We can hasten or retard the coming of the Kingdom according as we are faithful and diligent or neglectful. The coming of the Kingdom is a miraculous thing (not event) just as growing corn and wheat are miracles. God makes them grow, but the farmer has a definite part in the process, and without the work the farmer does, God could not produce a crop. So is the Kingdom of God.

ON BREEDS OF CATS

J. J. Powell • *Purcell Methodist Church, Charlotte, N. C.*

I have read with great interest the article by Franklin C. Hubbard, "Different Breed of Cats" [The Pastor, June, p. 8]. I appreciate the position that Mr. Hubbard has taken. I have been an accepted supply. I also appreciate the work that supply pastors are doing throughout Methodism. The aid that they render cannot be measured. . . .

I feel that for the sake of a better understanding of the value of the conference member we should take into account a few of the facts Mr. Hubbard has omitted.

1. Mr. Hubbard is serving a pastorate in the Western North Carolina Conference. The Journal of the 1949 session of that conference shows that about 25 per cent of the members of the conference have service years credit as supplies. Those men who have served as supplies in other conferences do not have their service recorded. It might well be that [in Methodism] 30 per cent of the conference members served once as supply pastors. Today this conference has a minimum salary of $1,900 for an accepted supply pastor serving full time. Many who are now conference members received far less than half this amount when they were supply preachers.

2. The accepted supply pastor may become a member of the conference when he has become qualified for admission. The Methodist Church welcomes into the ranks of conference membership Christian men called of God to preach, having shown that they are willing to "study to show thyself approved," and giving evidence that they are men of such character as to merit membership in the ranks of "traveling preachers."

3. Mr. Hubbard thinks that only supply preachers "have honorary degrees from that greatest of all schools, the University of Hard Knocks and Experience." Those who are members of the conference have also received many degrees from the same great school. Maybe God calls men with degrees from that school because hearts that are broken help to make great preachers. . . .

4. In regard to the business world, most preachers in full connection could make more money in the business world than by preaching. The riches of this world are not all in terms of material possessions. I know a preacher . . . who has been offered in recent months three different positions with offers of much increase in pay. To all these propositions he has said "no."

5. If all the supply preachers should go on strike, the situation which would result would truly be a great loss. What would happen if all the conference members went on strike? The first would be "almost irreparable"; the second would be irreparable except by the grace of God.

6. The accepted supply has greater liberty in accepting his appointment. The conference member says, "I will go where I am sent." . . .

7. I am also made to rejoice that the supply preachers preach a pure gospel. This, however, is not a gift just for the supply preachers. Throughout Methodism there are conference members preaching just as pure a gospel which also reaches the "man on the street." Much learning has helped him to proclaim the gospel . . .

8. I rejoice with Mr. Hubbard that God has used the accepted supply to build churches and parsonages. . . . In my city there are eight new Methodist churches. All these have been started by God using conference members as ministers.

I take my hat off to such men as Mr. Hubbard and our thousands of supply preachers. They render great service. They are to be commended on the fine way that God has used them to help bring his Kingdom in. He has found a distinction between the "cats" that I am sure does not exist. He states, ". . . but if Methodism retains its grip on the common folk, it will be done through the ministry of the supplies and accepted supplies." I am persuaded that [God] is still able to use conference members to reach the unsaved, and the unchurched, and to let them work in partnership with him to build his Kingdom upon earth "as it is in Heaven."

This Matter of Quotation

By GORDON PRATT BAKER

"Quotation may be a substitute for thinking." This pastor challenges the current pulpit practice of citing the opinions of celebrated persons as most authoritative. He suggests some dangers inherent in such practice. The author serves Washington Grove Methodist Church, Washington Grove, Md.

To quote or not to quote: that is the question:
Whether 'tis nobler in the study to purloin
The thoughts and insights of celebrated men,
Or to accept a host of spiritual difficulties,
And by thinking solve them?

DOUBTLESS Shakespeare would be scandalized at this paraphrase of the famous soliloquy which he created expressly for Hamlet. Yet, with all the apologies due his genius, it crystallizes an increasingly persistent problem. One of the major perils confronting the contemporary pulpit is the constant temptation to quote the observations and opinions of well-known individuals. Not that the quotations in themselves are bad. Frequently, they express ideas so far superior to the rest of the sermon that they are conspicuous for that very reason.

The problem is basically that of establishing personal authoritativeness. Men are concerned not with what we remember but with what we experience; not with what we read but with what we know. And they have unimpeachable precedent for the demands they make. With the single exception of Haggai, the Old Testament prophets did not refer to the Torah to prove their claims; they boldly pronounced *Thus saith the Lord.* Nor did the Prince of the prophets ever hesitate to declare: *Ye have heard that it was said by them of old. . . . But I say unto you.* Our people want the assurance that the man to whom they are listening is not parroting ideas but formulating them, that he is not repeating but prophesying.

A clear-cut case in point is the experience which an older minister recently related to me. When he was serving his first charge, like all young preachers, he was eager to make a good impression upon his congregation. Accordingly, he carefully wrote out and read thirty-minute sermons in which he copiously quoted from various and recognized authorities. All was going well, he thought, until one morning his pulpit committee requested a brief audience following the service.

"Pastor," said their spokesman, "we know that you are sincere. We know, too, that you're doing what you think is right. But to be perfectly candid with you, we would rather hear what *you* think for five minutes than to hear you quote what others think for thirty minutes. Just tell us *your* ideas. We'll stand by you even if the preaching *is* unusually short."

"And do you know," that preacher said to me as he concluded his story, "they were as good as their word, for they listened to a lot of shallow five-minute sermons. But gradually the preaching deepened as it lengthened. Today I owe to that keen-sighted congregation such preaching ability as I possess."

We are not all fortunate enough, however, to serve a people of such incisive concern. As a matter of fact, most of us shepherd the kind of flock which is more likely to break a preacher than to make one. It behooves us, therefore, to develop our own honest analysis of the homiletic techniques which we are using, particularly when those techniques involve the matter of quotation.

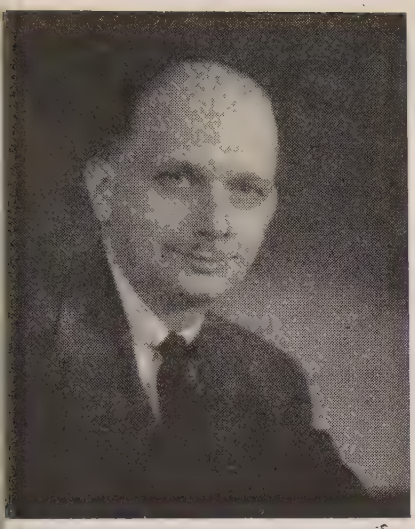
Four interrelated dangers attach to this sermonic maneuver. The first is the danger of the potential induction of doubt into the mind of the auditor. A profusion of quotations, falling on the ear like a cluster of petals dropping to the ground, may cause the listener to question the speaker's personal right to expound the subject under discussion. Is he, like Job prior to his transforming experience, merely declaring of God: *I have heard of Thee by the hearing of the ear?* If so, what higher authority does he possess, then, than those whom he addresses? And why should they heed an individual who finds it impossible to testify: *but now mine eye seeth Thee?*

Or again, does the number of references to other men's insights imply a fear on the speaker's part of assuming responsibility for what he says? But if he is afraid to stand on his own feet, and if he will not abide by his own convictions, how can men be certain that he is digging gold and not pyrite from intellectual veins? The recognition of truth and the willingness to accept responsibility cannot be so divided, as a psalmist well knew when he wrote:

Mercy and truth are met together; righteousness and peace have kissed each other. . . .
Righteousness shall go before him; and shall set us in the way of his steps.

For all our sincerity, then, an overabundance of quotations may undermine our preaching by creating a doubt equally as serious as the ones we are attempting to dispel.

The second danger is closely allied with the first, and it may develop so subtly as to trap the individual



ithout his realizing that he has be-
›me its victim. Quotation may be a
bstitute for thinking. The first im-
ılse one has upon facing a difficult
oblem is to ascertain what others
ıve said about it. In itself, of
›urse, this impulse is good. There
no point in threshing winnowed
heat. But if we cannot turn the
heat into flour then we may just
well let it alone and continue to
ist on wild berries. At least we have
use our own initiative to find them;
ıd when we have found them we
ıve to exert energy to pluck them,
that however scanty our fare may
, we can rightfully claim them as
ır own. In time we may even learn
›w to plant the seeds and cultivate
e bushes from which the berries
›me.

To do less than this is to develop
parasitic mind. And the parasitic
ind constitutes one of the most pa-
etic tragedies we shall ever know.
›r having no rootage in firm and
rtile ground, it stifles whatever it
asps and, like Jonah's gourd, must
elf soon wither. Woe betide the
›ngregation that is doomed to
ither with it!

The third danger, to which young-
men are especially subject, is
at of attempting to impress people
ith our superior learning. We have
udied more intensively than they.
nlike them, we have conversed
ith Plato and laughed with Aris-
phanes. We are on familiar terms
ith Aristotle. Herodotus is an old
ıd cherished friend of ours. We
ıve marched with Xerxes, scaled
e Alps with Hannibal, and scouted in the vanguard of the Golden Horde. We have scoured the mysterious seas with Magellan and Drake and Hudson. We have seized the North Pole with Peary. We have slaved in the epoch-making laboratories of Edison and the Curies.

Now we shall enact the role of Sheherezade for a credulous congregation. We forget, however, that the role carries with it a continuing sense of impending disaster.

Surely a man who keeps such illustrious company cannot possibly comprehend the simple problems of the simple people who so patiently listen to him Sunday after Sunday. Consequently, our gospel must be as dead as Xenophon, or as remote as Einstein's mathematical key to the riddle of gravitation. As a result we have displayed nothing but our own inability to translate what we know into terms which ordinary folk can understand and find helpful in meeting their daily problems. We have turned the stars at our finger tips—which, rightly explained, must enable men to chart a secure course for their lives—into fatally blinding lights.

The final danger which associates with voluminous quotation is the fact that the practice lends itself more readily to the kind of sermon that appeals *solely* to reason. I am not unaware, of course, that Isaiah of Jerusalem heard the divine overture: *Come now, and let us reason together, saith the Lord.* But neither am I unaware of the fact that this same Isaiah knew the titantic emotion of one of the greatest conversion experiences ever recorded in history (Isaiah 6). In fact, so profound was the effect of his united emotion and reason that a later prophet, nameless in the Exile, much as a boy ties a tail to his kite, joined to the Jerusalemite's prophecies his own matchless portrait of the Suffering Servant who incarnated both truth and feeling (Isaiah 53). Nor can I forget that Paul expressed his finest philosophy in the lyric poetry of what we call the thirteenth chapter of the first epistle to the Corinthians.

Pure reason is not enough to satisfy the deepest needs of the soul. Just as there is a sorrow "too deep for tears," so there are experiences which can never adequately be expressed but which can—and must—be felt. Reason bereft of feeling is deadly. Let Francis Bacon relate his sordid account in proof of that. Feeling divorced from reason is suicidal, as the French Revolution testifies. Given both reason and feeling, one cannot resist the appeal of such genuine eloquence as one finds in Edmund Burke's "On Reconciliation with the Colonies," or in Lincoln's "Gettysburg Address," or—not to be guilty either of impiety or anachronism—in Christ's Sermon on the Mount. Nor do I believe it is to read into the Master's thinking something of the same thing when we recall that he answered a legalistic tempter with the words: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*

Pleaders before a jurist's bench might wisely limit themselves to the use of reason. But the only bench that a preacher needs to keep in mind is the mourner's bench. Men must be led to *feel* what they believe so they can *believe* what they feel. Only the authority of personal experience and commitment will enable the preacher to do that.

The Quiet Hour Before the Service

Preparation for a minister's own part in the worship is not merely a matter of intellectual application or "cramming" on a sermon outline at the last minute, but rests upon "deeper inconsequent deeps." The quiet hour before the service, the prayer in private, the cultivation of the Presence—these sometimes mean more than subhead *b* in division III of the sermon. The ancient church stressed this matter officially, and one of the finest and best-loved prayers of the Middle Ages, the matchless Collect for Purity, was given to the priest to say for himself in private before he went out to the people to celebrate the sacrament.

—Nolan B. Harmon, in *Ministerial Ethics and Etiquette* (Abingdon-Cokesbury Press)

The Minister and Plagiarism

By WEBB B. GARRISON

To use copyrighted material without permission is to be guilty of plagiarism. Many ministers seem not to know that published material is usually protected by laws from being reproduced either orally or in print. The author is administrative assistant to the dean of Candler School of Theology.

EARLY in 1950 readers of a recent book of sermons discovered one of the most flagrant pieces of plagiarism in years. The "author" of the sermon had condensed a much earlier message, added two or three transitional sentences, and offered it under his own name.

Decidedly superior in many respects, the sermon caught the eye of an editor and was published. Subsequent investigation showed that line after line, paragraph after paragraph, had been copied verbatim. Confronted with the evidence, the author declared that he thought the work in question was in the public domain, and that it could be used by anyone.

Fortunately, the copyright owners were not inclined to seek legal redress. Less tolerant publishers could have given serious trouble to both the author and the publisher of the purloined sermon.

There is, of course, a moral issue involved in plagiarism completely aside from the legal one. Even though the material actually had been in the public domain, it would have been rank dishonesty to use it without due credit to the actual author.

Representatives of a large publishing house recently told me that ministers practice plagiarism more consistently than any other group. Men whose mission it is to stand as heralds of truth and justice ignore both legal codes and moral right by using other persons' material as their own.

Many of the violations stem from ignorance of copyright law. Statutes provide that a copyright owner has *exclusive right to print, reprint, publish, or copy* the work in question, or any part thereof. This means that a copyright violation exists when a sentence or a poem is printed in a church bulletin without permission. It also means that oral delivery of a copyrighted sermon may constitute an infringement. Common law provides that the author of any original work has certain proprietary rights in that work; this applies to lectures and sermons even though not immediately for publication, and even though not protected by formal copyright. Anyone who hears a speaker may make notes for his own use—but the notes may not be sold or published, nor may they be used as a basis for a similar lecture.

Courts have frequently ruled that word-for-word duplication is not the only means of infringement. Use of essentially the same combination of ideas and treatment of those ideas also constitute plagiarism.

Note, however, that copyright laws generally apply to language. Neither facts nor ideas are usually subject to copyright—but words and phrases conveying a fact or an idea belong to the author. For example, no one can secure a copyright on the fact that THE PASTOR is published in Nashville, Tennessee. But if I wished, I could copyright my own way of stating that fact.

"Public domain" is widely misunderstood. The first term of copyright extends for 28 years, after which the owner may secure a renewal for a second period of the same length. Most publishers do secure such renewals, so there is *legal* guilt involved in unauthorized use of nearly everything published since 1892.

There is good common sense behind the copyright laws. Words constitute merchandise in exactly the same way as more tangible materials. It costs a large amount of money to publish a magazine or book. After going to great expense to produce "goods for sale," publishers are made quite unhappy when literary pirates sidestep the initial expense and reproduce their material.

Of course, most (but not all) copyright owners cheerfully grant ministers permission to make reasonable use of material in church bulletins and in sermons intended for oral delivery. They tend to be much more strict in regard to material offered for publication. In any case, the right—and the safe—course is to ask for permission before making use of material belonging to anyone else. Should the request be unreasonable or the copyright owner hard-boiled, you will discover the situation *before* an infringement takes place.

Careful observation of the law may save you from a most embarrassing predicament!

RUSSELL L. DICKS, *Contributing Editor*

Clinical Material

Here is the concluding part of a counseling report that began in the uly issue of THE PASTOR (*page 6*). *It shows a pastor aggressively dealing ith a serious mental illness that should have been referred to a specialist. ditorial comments are in italics.*

Mental Illness—II

Miss B. had a difficult day and ght before I called. Her sister in- rmed me that she was very de- ressed and doubted that I could et her to talk at all. The cast was eady to come off and Miss B. was orried about that. She was in a ack room.

"Good evening, Retha. Have you een able to get out in the sunshine day?"

"No! I haven't been out of the ouse. I don't feel like it."

"Do you hurt somewhere? Is your rm giving you trouble?"

"No, it doesn't hurt any more than sual. I've gotten used to it."

"I'm glad it doesn't bother you o much."

"It's the old trouble."

"So it's the old trouble?"

"Yes, I keep thinking about it. It ould have been better if it had een different."

"You say, 'It would have been ifferent'. . ."

"Yes, if I had done different, it ould have been different. It would ave been better." This was said with rave earnestness.

"What could you have done that ou did not do?"

"I could have done different, that's ll!"

"Yes, but what could you have one that you neglected to do?"

"I could have taken better care f Mother."

"You could have answered her all every time she called for some- ing?"

"Oh, I did that. Each time she sked for anything I gave it to her."

"What did she ask you to do?"

"Oh, she asked for her medicine. ometimes she would ask for a drink f water."

"You would always give her what she asked for?"

"Oh, yes! I always did what she asked."

"What else did you do for her? Think a moment and try to imagine you are in the room with your mother. What else did you do?"

"Well, I'd fix her bed, smooth her pillows, turn her over when she'd ask me to." Here the look intensified in the face of Miss B. as she lived over again this troubled experience.

"When she asked you to?"

"Yes, she would get tired lying in one position and it would rest her to turn over."

"Did it hurt her for you to move her?"

"What do you mean?"

"When you put your hands and arms under her to move her, did she show any signs of pain? Do you think it hurt her a little to move her?"

"Yes, she had arthritis some, and I guess it did hurt her."

"Don't you agree that if you had done any more for her than she asked for you would have disturbed her unnecessarily?"

"Yes, I suppose so, but I could have loved Mother more." (*This area is the one that needs further exploration.*)

"You didn't love her?"

"I loved her all right, but that night I didn't love her enough."

"You think you didn't love her enough?"

"I didn't feel right about Mother. I just didn't care. I didn't love her enough. And they are going to have to suffer for it, too."

"You think they will?"

"I know they will."

"How will they suffer?"

"They will probably get killed."

"Who do you mean by 'they'?"

"All of them . . . my sisters and their husbands."

"Why should they suffer?"

"Because they helped me." These short statements came quickly.

"Helped you? How?"

"Helped me with Mother."

"Who is going to punish them?"

"They'll be punished all right."

"Do you know who will punish them?"

"No, I don't know who will do it. Maybe they will make them do it themselves like they did in the bathtub."

"What happened in the bathtub?"

"They would make you turn on the hot water yourself to scald yourself to death."

"Did you see this happen?"

"No, but I heard them doing it." (This reference is to her experience in the mental hospital).

"You think that they will kill your relatives by putting them in the bathtub and making them turn the water on?"

"Maybe they will do it by electricity."

"You mean they will strap electric wires to them and then make them turn on the electricity to electrocute themselves?"

"They won't know anything about it until it happens. I don't want to die." This was said with great hopelessness.

"You don't need to die."

"They will kill me first."

"What makes you think that they will kill you?"

"Because I've been evil and they'll kill me."

"Who are they?"

"The people at the hospital."

"You mean they are going to come out here and kill you?"

"No, when I go to the hospital to have the cast removed. They will do it there."

"You are not going to the hospital to have the cast removed. You will probably go to the office of your family doctor."

"No, I'll have to go back to the hospital."

"I'm sure that you will not go back there. There is no reason for you to go that great distance. The doctors there will tell your family doctor when the cast is supposed to come off."

"They will have electricity in the doctor's office. They will kill me there. They will make me turn it on."

"I know that you feel like they are going to kill you, but I tell you that they will not hurt or harm you in any way."

"I think they will the first chance they get."

"You could be wrong, couldn't you?"

"Yes, but I don't think so."

"Retha, I want you to make a deal with me."

"What do you mean?"

"Some day soon you are going to have that cast on your arm removed. If no harm has come to you and no one has attempted to hurt you, will you admit that no one is going to hurt you?"

"If they don't at that time, they may later."

"No, they will have a good opportunity to get even with you when you have the cast removed, and if nothing happens to hurt you, will you admit that they will never punish you?"

"But I have broken a law, and everybody who does that is punished."

"What law did you break?"

"I just didn't love her enough."

"But there is no law in the state that would make you be punished. You have to steal something, or kill someone before you can be punished. You haven't stolen anything or killed anyone, have you?"

"No, but they'll punish me."

"If they did—and I know they will not—but if they did, the state would really punish them."

"They'll make me do it myself."

"Would you do anything to harm yourself?"

"No, I don't want to get hurt. I don't want to get hurt."

"Then they cannot make you do anything to hurt yourself. Will you admit that you are mistaken about someone wanting to harm you if, after your cast is removed, you are safe and sound?"

"Yes, I suppose so."

"Nobody is going to hurt or harm you. We are not going to let them. Let us have a prayer before I go."

"Our heavenly Father, Thou hast made us and dost sustain us each day in life. We thank Thee. Also, we thank Thee that Retha is getting better. Bless her, our Father, and show her that Thou hast forgiven her and that she is in thy hands, and that nothing can harm her. In Jesus' name. Amen."

Pastor's Summary: This call was helpful. I had a report later that Miss Retha was more cheerful for a few hours than she had been before. However, the old depression set in. I have been too directive in spots, but considerable rapport has been built up. As is noted elsewhere, I knew Miss B. before her trouble started and have been her family's pastor. In my opinion, she needs to "talk it out" to someone who will not discount her ideas and yet who will try to plant "right" ideas which will gradually displace the "false" ideas her sickness has given her.

Editor's Summary: The pastor is too aggressive. I believe his calls are definitely harmful.

Miss B. has had the cast on her arm removed and the doctor said the arm would heal all right. The family doctor came to the home and removed the cast, using only a small sterilized knife. No electricity was used. This was done because it would have proved harmful to Miss B. mentally if they had taken her to the doctor's office where she expected to be killed by an electric booby trap. She was desperately afraid of the doctor at first, but was reassured when he used only a small knife.

I arrived just ahead of an electric storm, and the lightning flashed and thunder shook the house. I found Miss B. in the front room, and she unlatched the door for me to enter.

"Hello, Retha, isn't it wonderful you have that old cast off?"

"Hello; I guess so, but I can't use my arm. See how limp it is?"

"Does it pain you much?"

"It's kind of numb."

"Do you try to work your fingers, and do you rub it with your other hand so as to restore circulation?"

"Yes, the doctor told me to do that, and it helps some."

"So, you are still alive. The doctor didn't hurt you at all, did he?"

"No. He is our family doctor."

"Do you remember, Retha, you promised that you would quit thinking that someone was wanting to kill you if nothing happened when they took your cast off?" (*This is a useless effort.*)

"Yes, but they did not have a chance then."

"You could be wrong about someone wanting to hurt you, couldn't you?" (*This is argument and definitely harmful.*)

"Yes, I hope so; I don't want to get hurt."

"No one is going to hurt you."

"But when you do something, something that is bad, you get punishment for it." (*Here is probably the key to understanding Miss B.'s difficulty, but it still is suppressed*).

"Have you done something bad?"

"You know what I mean—I mean about my mother." (*What about her mother?*)

"Remember, if you had done things for her when she did not ask you to, you probably would have hurt her. Did you come to her every time she called you?" (*This will not get the job done. Here we see the uselessness of arguing.*)

"Yes, I slept where I could hear her, but I didn't love her enough."

"Do you think that your mother would forgive you?"

"What do you mean?"

"If you could talk to your mother about it now, do you think that she would forgive you for not loving her enough that night?"

"I don't know."

"If you could talk to her, do you think she loved you enough so that she would be willing to forgive you for neglecting her that night?"

"I didn't neglect her; I just didn't love her enough." (*Did you hate*

er? Did you want her to die? These re key questions.)

"Then she would not have anything to forgive you for if you took care of her, would she?"

"I didn't love her enough."

"You took care of her for nineteen years and then you think you didn't love her enough. If someone cared for you for nineteen years and gave up her friends and a normal home and married life and children just to take care of you as you did your mother, wouldn't you think that person loved you a great deal?" (*Very risky. Her hatred of the mother is summarized by the pastor.*)

"I suppose so, but this is different."

"How is it different?"

"She was my mother and I ought to take care of her."

"Everything was all right up to that last night? Are you sorry for anything that happened before then?"

"No, it was the last night that I didn't love her enough."

"Weren't you tired after being in such a strain?"

"Yes, I was tired, but no more than usual. I could have gotten my sister to help me."

"Why didn't you?"

"I couldn't leave Mama alone."

"Do you blame yourself for not calling them sooner?"

"Yes, I do."

"You would have had to leave your mother alone to call them."

"Yes."

"Can't you see that if you had gone off and left her alone something dreadful might have happened to her, and you would blame yourself for it."

"Yes, perhaps so, but I blame myself anyway."

"No matter if you did not have anything for which to reproach yourself, you would still feel like you do. After nineteen years, your arms are empty for the first time. That is the reason you are sick.

"Nobody needs me. I'll never be any more good to anybody."

"People are just crying for practical nurses and who has had more experience than you have had?"

Here I received a minor shock, for out of a seeming blue sky, she said in a hollow, gravelike tone, as she leaned over towards me, "Are they coming after me, Mr. F.?"

She had me for a moment. I felt a desire to turn around and see what was behind me, for I felt as though a cold draft had touched the back of my neck. "Is someone supposed to be coming after you, Retha?"

"I mean are they coming after me to kill me? You would know, wouldn't you? They'd tell you if they were coming to take me away, wouldn't they?"

"You can rest assured that no one is going to take you anywhere."

"They are coming to take me back to the hospital and I'll never get out alive." (*She is her own best physician.*)

"No one is going to take you anywhere. I give you my word that they are not. Don't you believe it?"

"Perhaps you wouldn't know about it."

"I'll promise that I am not going to let anyone hurt you or take you anywhere, to any hospital."

"Maybe you cannot help it." Miss B.'s sister came into the room.

I rose saying, "Take care of yourself, we don't want anything to hurt you." And to my surprise, for the first time, her face lighted up in a broad smile, and she laughed a deep satisfying laugh.

Miss B.'s sister said, "She'll be all right. Retha is already better."

"If you have no objection, let us pray to our heavenly Father: Heavenly Father, Thou hast said that even when our earthly fathers and mothers forsake us that Thou wilt welcome us and love us forever. We thank Thee for Jesus, thy beloved Son, the gift of thy love for us. As Thou hast already given us Jesus, we know that Thou wilt give us lesser gifts. We pray that Thou wilt give thy wonderful peace to thy beloved child, Retha, as she waits here in thy presence. In the name of Jesus. Amen."

Pastor's Summary: This call started under what seemed to be favorable circumstances, but it held some surprises for me. On the whole, I believe it was a very helpful call.

I have been unable to discover any sex angle, though it is possible that back in her early womanhood she had an affair that turned out badly. I have been unwilling to probe much. That may come later. What I have tried to do is to rehash over and over again the things pertaining to her imagined neglect of her mother in order to help make them more objective in her thinking. She always seems better after a period of confession.

Her spiritual needs are for forgiveness for her real and imaginary sins against her mother and God and assurance of continued support and safety for herself. When she gets able to take them, it would be well to lead her in prayers of confession of sin. She feels condemned before her own conscience and therefore feels that God has withdrawn His support. Her need can be met if the patient can get back into fellowship with God.

There are some leads that might appear to be too directive on my part if one forgets that considerable rapport exists and that it is necessary to introduce new ideas into her thinking in order that her errors may be "aired out." In all there were eight calls; four are reported here. In the mail today came a letter from the sister of Miss B. stating that Retha is steadily but slowly improving.

Editor's Summary: The pastor is still too directive, regardless of what he says about the relationship. He is too argumentative and fails to get at the real problem which I would suspect is a death wish for her mother. Whether there was some further angle of guilt feeling such as the pastor suspected, I don't know. At one place in his notes it appears there might have been.

Final Note: Three months after the pastor stopped calling, which he did because of moving away, Miss B. committed suicide by discharging a shotgun into her chest, a particularly violent death.

This set of notes reveals the dangers of dealing with a seriously emotionally disturbed person. The pastor's mistake was that he failed to detect the seriousness of the problem he faced and neglected to see that Miss B. was hospitalized.

The Ministr

By ROY H. PARKER

Army chaplains are dedicated to the job of morally rearming U. S. soldiers. "The basic mission of the Chaplain Corps is to bring God to men and men to God," says Major General Parker, Army Chief of Chaplains.

THE CHAPLAINCY in the United States Army had its inception during the Revolutionary War when General Washington issued the first call of the American ministry to its colors. After the war, provisions were made for one chaplain for the entire military force. This proved wholly inadequate to cater to the needs of the men and, year by year, more chaplains were assigned until the present-day policy of one chaplain to approximately 800 enlisted men and officers has been adopted.

The assignment of clergymen to serve with the armed forces of a nation is not a modern idea. Armies from time immemorial have had spiritual advisers.

It is all too often that those in the Chaplain Corps, as well as those in civilian life, forget that the Army chaplain is first and last a spiritual leader of the men and women of his organization. He may become involved with related duties, but the man who permits these duties to keep him from his primary mission as a "soldier of God" is neglecting his assigned military responsibility, failing his people, and betraying the soldiers entrusted to his care. It is indeed a tribute to our seminaries and to the Army personnel selection system that such cases are most infrequent.

We still have over a million men in the armed forces. This has been considered the greatest peacetime religious dislocation in the history of the world. The great majority of these men are at a most impressionable age. Some of them are one day going to assume the leadership of their communities and our country. The armed forces may become the very soil where men choose whether they shall be true patriots, believing sincerely in the American way of life, or disgruntled and disillusioned and willing to try some other form of government.

These young men in their maturity will be called upon to pay the bills piling up again for the defense of democracy. Are they going to consider it worth the price? Are they actually aware that the issues are clearly drawn today between civilization and barbarianism; between liberty and slavery? Are freedom of conscience, liberty of discussion, the reign of the law, and the spirit of tolerance and mutual respect a creed good enough to live by and, if need be, to die for?

If the battle of England in World War II has taught us anything at all, it has taught us that moral rearmament is as important as physical rearmament. The responsibility of morally rearming our youth in the armed forces falls upon the shoulders of the chaplain. His job is not to sanctify war, but rather to stand up as the prophet of yore who labored mightily for the Lord by preaching good citizenship, good morals, and the glorious Gospel of Jesus Christ. His task is to defend the framework of democracy in which the spiritual and social values we today cherish can grow and endure.

Therefore, we in the military chaplaincy are carrying on a tradition as old as religion itself. In ancient Europe, of course, chaplains represented the religion of the state—Roman Catholic, Eastern Orthodox, or Protestant. During the American War of Independence, however, the Continental Army developed what was then a unique policy of giving official recognition to the military need for spiritual guidance upon the basis of freedom of worship. As there was no government sponsored religion in the colonies, the Continental Congress and the Army approved spiritual support to its fighting men according to the beliefs held by each regiment or brigade. While we today provide denominational coverage on the basis of the individual soldier's beliefs, the first step taken in this direction by the Continental Army was, in itself, a revolutionary break with the past.

The Chaplain Corps in the new present-day Army has as its responsibility the providing of spiritual guidance for all major denominations. It offers an unexcelled opportunity for a career of spiritual service to both God and country.

The chaplain enters the service of his country with the preparation and training of a specialist. His ministry in the Army has a positive influence on the character and morale of military personnel because, as we know, religious faith makes available to men and women the spiritual resources of the universe. Soldier or civilian, the religious individual is fortified with a strength other than

r the Military

is own which makes possible the nconquerable spirit.

This spiritual mission of the Army naplain in both war and peace was nphasized recently in a statement y General J. Lawton Collins, Chief f Staff, who said:

"Our present responsibilities of orld leadership call for strength in reat measure—strength born of hysical power and technological kills, and even more the spiritual rength that is basic to the Ameri- an way of life.

"The Chaplain Corps has always einforced the spiritual strength of ur servicemen which has been one f their greatest sources of confi- ence in battle and of inspiration in eace.

"In its service to our Army, the haplain Corps performs an indis- ensable role in our nation's secu- ity."

The Chaplain Corps has a three- old mission. It is responsible for roviding troops with public wor- nip, for making available spiritual uidance and moral counseling, and or assisting in building character nd maintaining good morale.

Because his mission is predomi- antly a spiritual one, the chaplain as a unique status in the Army. He is a commissioned officer and, as uch, he is subject to military con- rol. He is not eligible for appoint- nent to the Corps, however, with- ut the approval of the religious rganization that he represents. He annot, therefore, be a good chap- ain without being a good minister.

Since the chaplain's work as a lergyman deals with the intan- ibles that influence the mind, heart, nd spirit of soldiers, he enjoys a rivileged position in the military ense of the word. That is to say, while subject to Army control and earing the responsibilities of a com- nissioned officer, the chaplain, be- ause of his role as spiritual leader, s not required to go through normal military channels of communica- ion (nor do soldiers need anyone's ermission to see him). Regulations also specifically state that communications to an Army chaplain from a person subject to military law made in the relation of a penitent to a clergyman, either as a formal act of religion as in the confessional or one made as a matter of conscience to a chaplain in his capacity as a clergyman, is a privileged communication. Unless this privilege is expressly waived by the individual concerned, the chaplain will not be required to disclose information received in this matter to an investigating officer, a court-martial, a court of inquiry, or a board of officers, or in other proceedings wherein the testimony of the chaplain is otherwise admissible.

These privileges granted the chaplain underline once again the Army's recognition of the fact that his mission is basically a spiritual one.

Studies of reports reaching my office in Washington point to the interesting fact that a larger percentage of men attend religious services in the Army than in civilian life. This fact would not be expected at first sight inasmuch as most people imagine that once a man enters the Army he throws off all the shackles that bind him to religion and morality. How can we explain this?

First, I would say it is due to a closer relationship established in Army life between the chaplain and the soldier as compared to a minister and a member of his congregation in civilian life. In camp the chaplain is with his men at all times. He eats, sleeps, and works with the men. It is not surprising, therefore, that the men come to love him as one of their own and attend his services first as a matter of expression of loyalty to their chaplain and fellow soldier. But as the Lord says, . . . *my word* . . . *shall not return unto me void.* These men continue to attend divine worship because of the Word of God and its power to influence their thinking, their hearts, and their souls, and thus they are won for Christ.

Second, the attendance is also due to the respect that the Army accords religion. The announcement of services appears with other orders and announcements. The soldier notices that the same weight is given to the announcement of religious worship as is given to the announcement concerning clothing, promotions of the men, rations, and various other military items that appear in the daily bulletin. A good soldier always wants to do the right thing. Attendance at religious services is thus pointed out to him as a part of the training his commanding officer wants him to receive in order that he might become a good soldier.

Third, many boys are away from home for the first time and miss their family life. At divine worship they feel at home and they also feel that they are worshiping and praying to the same God as their loved ones are at home, though separated by hundreds and sometimes thousands of miles.

Finally, after a few months in the Army handling guns, speaking of warfare, and considering—world conditions as they exist at the present time—that they may have to give their lives for their country, they sober up and begin to approach life with a more respectful attitude. They thus reach out for ideals, values, and religion to give them inner strength.

For any, and for all these reasons, the American soldier has a very fine attitude toward religion and the spiritual ministry of the chaplain.

The basic mission of the Chaplain Corps is to bring God to men and men to God. The fundamental principles on which democracy is built are principles found in the religion of the Bible. Some of their roots run back into Roman law and Greek philosophy, but they have drawn their vigor from the church and from the synagogue. Liberty cannot continue unless there is personal integrity and patriotic honesty in the hearts of individuals. Democracy cannot survive if its people are lacking in virtues. An adequate program of education for citizenship in a de-

mocracy must place the emphasis upon character as well as intelligence; and in the realm of character, religion has always had the greatest influence.

To bring God to men and men to God may sound like a pious platitude on first hearing. The truth is that the success of such a mission is the only foundation for inner peace of mind and outer peace of a world in which justice is enthroned.

Every society of men, be it civilian or military, needs men who are aware of God's presence and who are striving to do His will. The soldier and the chaplain who reverently bow their heads in acknowledgment of God's sovereign presence are better able to employ their strength in the service of our country and for the welfare of humanity.

The late Franklin D. Roosevelt told the free peoples of the world that "religion is the foundation of democracy."

The wartime Chief of Staff, General George C. Marshall, declared: "The same care has been displayed in the selection of chaplains that we exercise in the selection of troop leaders and, what is equally important, we are directing the same energetic supervision to the co-ordination and direction of the work of these chaplains as we give to the direction and work of our tactical commanders."

Today, just as during other years of shooting war, the chaplain is playing a part as significant to the nation's welfare as that of the tactical commander's. In many ways, his responsibilities may be even greater since the threat today is basically a spiritual one—the attempt slowly but consistently to weaken our faith in God, in democracy, and in ourselves. The most effective weapons the enemy uses are spiritual confusion and moral apathy.

It is in combating these that the chaplain is of greatest service to the Army. Clear in his understanding of the issues at stake, steadfast in the faith of his church and in the democratic heritage of our country, the chaplain today faces his greatest challenge as well as his greatest opportunity for service, a real spiritual leader for men and women.

The S

A new aid to marital counseling is the Sex Knowledge Inventory—a device that prepares the counselee's mind for counseling and reveals his particular needs. The editor of THE PASTOR'S Department of Pastoral Work describes the technique, developed by a faculty member of Duke University.

THE most valuable tool that has been devised for marriage counseling is now available to ministers and other marriage counselors. The tool is Sex Knowledge Inventory, developed by Gelolo McHugh, a member of the Duke University psychology faculty and chairman of the Parenthood Division of the Marriage and Family Council, at Chapel Hill, N. C.

The Sex Knowledge Inventory is a counselee test which gives the minister or counselor a quick, clear picture of the individual's sexual preparation for marriage in both attitude and factual knowledge. Its great advantage for the minister is that it is safe and objective, as the counselee is encouraged to express the desire for further information in areas where adequate information is lacking; it is objective in that it reveals to the counselee information which he or she should have.

One of my theological students after taking the test said, "I would flunk that in theory and in practice." And so would nearly 60 per cent of all those of college level who have taken the experimental tests which Dr. McHugh and others have given. Approximately two thousand persons, of college educational level or above, have already taken the test. Some 45 per cent missed such simple questions as, "How does conception take place?"

The Inventory is made up of eighty multiple-choice questions. The entire test can be completed in approximately forty-five minutes. The counselor scores the test in three to five minutes, and then notes the questions which have been missed and those on which the counselee wants further information. The counselor has a comprehensive manual from which he may draw the desired information. This manual is for the counselor's own use, not the counselee's.

McHugh has worked seven years developing this Inventory, having become interested in the subject originally when, as a psychologist, he was called in consultation because of a so-called "sex crime" committed by a child in an elementary school where he was working. He began searching for a device by which he could test the amount of sex knowledge and the kind of attitudes toward sex held by persons he examined. He could not find any work of a reliable nature in this field. After repeated efforts he collected a list of some 380 questions and submitted them to a group of persons who had had experience in the fields of counseling, mental hygiene, psychology, psychiatry, and religion. Later a small advisory committee was selected for purposes of consultation as the Inventory began to take form. This committee included such persons as Abraham Stone, of the Planned Parenthood Federation, and Evelyn Duvall, secretary of the National Council on Family Relations.

Under the guidance of such experts an experimental test was prepared and given to several hundred persons. After the answers were tabulated, a new and shorter test was prepared and resubmitted to the advisory committee. The manual was written and the booklets prepared. Now the tool is available. With a minimum of time, effort, and risk, the minister or marriage counselor can be of help to those who come to him to be married. He can give them better understanding of sex in marriage and help them to avoid many serious difficulties in this vital part of their lives.

owledge Inventory

By RUSSELL L. DICKS

The inventory covers such areas s superstitions, misconception, pos- ible causes of poor sexual adjust- ents, birth control, sex-act tech- iques, conception, pregnancy, and hildbirth. All the questions are in reas that experimental observations ave revealed as trouble spots.

The present test is largely for mar- iage counselors, both in pre- and ost-marriage counseling—that is, it ay be used with persons who come o the minister to be married as well s with those who are having mari- al difficulty. I gave it to a woman who had been having marital trou- le for over four years, the basis of which seemed not to be primarily in he area of sex.

When Dr. McHugh examined the est (this was before the score had een devised), he said, "I don't now what kind of sexual trouble his woman is having, but my guess s that it is pretty serious and I would certainly like to see an in- ventory filled in by her husband."

Actually, the woman was frigid sexually, and her husband suspected ner of having had homosexual ex- perience. The benefit of the test with this woman was that she discovered ner large areas of ignorance so far as sex was concerned. She had thought herself rather well informed.

A girl and boy were referred to me for counseling after their mar- riage had gone on the rocks. The girl had had no preparation for mar- riage sexually. Her mother had told her that sex was something that wom- en put up with for the sake of being married. When I inquired whether she had had any premarital counsel- ing from her minister, she replied that she had received no such help from anyone. With the use of the Sex Knowledge Inventory she might have discovered her blind spots and have approached her sex life in mar- riage with a different attitude. As it is, her marriage is being resolved after great suffering to herself, her husband, and her family. The Sex Knowledge Inventory is a self-teach- ing device that opens the counselee's mind to counseling and indicates spe- cific areas of need.

Many will argue that this is not the minister's responsibility; that such work should be done by the doctor. I used to say that too, but I have stopped kidding myself. The average doctor is not going to do it; he does not think of himself as a marriage counselor; he will not take the time to give adequate sex instruc- tions. Many physicians actually care little about marriage problems.

The minister, on the other hand, is in a strategic position to be of help, for young people come to him seeking his assistance in getting married at a time when they are most teachable. Further, the minister knows that the happy home pro- duces happy and spiritually well- balanced children. The pastor is con- cerned about the high divorce rate. To refuse to marry people because they have been divorced, as some ministers do, without assuming some responsibility for preparing our young people for marriage—and especially in this most vital part of their lives—is to be false to one's task as a pastor. Anybody can read a marriage service. The present-day minister must do more than that.

The present Inventory and its ac- companying manual is for the use of ministers and marriage counse- lors. Another test is being developed now for use in high schools and col- leges for purposes of mental hygiene and teaching.

One of the interesting features of this Inventory for marriage counsel- ing is that the test booklet may be used over and over again; only the answer sheets need to be replaced. These will cost less than twenty cents per couple.[1]

We believe that not only will the Sex Knowledge Inventory be a val- uable counseling aid, but it will be an excellent research tool through which we can learn more about our needs for sex education. The counse- lor is encouraged to return the dupli- cate face sheets of the answer blank. This leaves him with the scored copy of the counselee's test results for his own files. A stamped return envelope is enclosed with each test order. The face sheets to be returned do not carry any identifying material. These returned sheets will greatly aid in further research toward our under- standing in this area.

The first step in learning how to use this tool in marriage counseling is to take the test yourself and look up your answers in the *automatic scoring device.* Then check them against the manual. When a couple comes for counseling, the minister, after he has talked with them about the marriage service, their plans for their home, their work plans, their church home, and their honeymoon, may say, "I have a test here which is being used by many ministers and marriage counselors. It will help you to discover just how well prepared you are for the sexual side of your marriage. I wish you would fill it in according to the instructions on the blank, and then if you would be willing, we will discuss your knowl- edge or any areas in which the test indicates you may desire further in- formation. Suppose you fill in the test today and then come back for a further discussion later."

In this way the minister may score the test and study the manual before his next interview. As he gains experience in using the test, he will need to depend less and less upon the manual. In two interviews of an hour each, the couple can be prepared to understand, and be helped toward an adjustment in one of the most vital areas of the mar- riage experience. It is a safe esti- mate that the proper use of Sex Knowledge Inventory by ministers in their premarital counseling, re- gardless of what other counselors do, would cut the divorce rate easily in half, but beyond that—and perhaps far more important—it can contribute greatly to the happiness and the cre- ative living of the couples we marry.

[1] *The introductory set of two experimental test booklets with ten extra answer sheets and the manual sell for three dollars and fifty cents ($3.50), and can be ordered directly from the Family Life Publications, Inc., P.O. Box 337, Durham, N. C.*

KINGDOMTIDE PREACHING--II

Concluding the Kingdomtide season, here are ideas for worship and preaching by a Methodist pastor. Part I of the calendar was published in the July issue, page 16.

World-Wide Communion

October 1, Sixth Sunday in Kingdomtide. Philippians 4:4-7; John 14:23-31. It is a mistake to combine some other service with the Communion Office. This does not mean that there should be no sermon, only that the sermon should not be long. The rubric on page 375 reads: [1] "Then may follow the sermon or communion meditation . . ." Such a sermon or meditation often requires more preparation than a full-length sermon. Every sentence is important. A text which will challenge any preacher is found in John 14:23: *If a man love me he will keep my words.*

The ritual should be used in its entirety although it may be elaborated somewhat in the interest of greater reverence and beauty. Such elaboration should be made only after a study of more ancient rituals. Two such changes, or restorations, have been found to be most effective. The first is the insertion of a Gradual between the Epistle and the Gospel. After the reading of the Epistle, a hymn is sung. This is a natural way of getting the congregation to stand for the reading of the Gospel and for the creed which follows it. If the Gospel is not followed by the *Gratia Tibi* (*The Methodist Hymnal*, No. 568), let the minister start the creed immediately upon the conclusion of the Gospel lesson without comment. Such statements as "here endeth the Gospel" or "here endeth the reading of the Gospel" should be avoided, for the Gospel will never end, and the Church will read it as long as time endures.

On page 379, our ritual assumes that the minister is standing for the prayer of consecration, for it instructs him to kneel at its close. All prayers of consecration should be said standing. At no place, however, do we find any instructions for standing. In older rituals where the minister pronounces absolution after the general confession, he stands for this and remains standing through the prayer of consecration. Our ritual has a prayer for pardon instead of an absolution, so the natural time for the minister to stand is after this prayer on page 378. So let us change this rubric to read, "Then shall the minister stand and say these Comfortable Words to the people." These words are in no sense a prayer. When he comes to the *sursum corda*, let him exhort the people to "Lift up your hearts!" He can then turn toward the Lord's Table for the Preface and Sanctus, which is a hymn to be sung, if possible. He will then be standing, facing the Table for the prayer of consecration. Thus it will be less awkward for him to take the bread and wine in his hands for consecration.

[1] All page numbers mentioned in this calendar, if not otherwise indicated, refer to *The Book of Worship*.

The Tenth Man

October 8, Seventh Sunday in Kingdomtide. I Peter 1:3-9; Luke 17:11-19; (Proverbs 2:1-9). In the Epistle the Kingdom is mentioned as growing in the individual. It might not be a bad idea to surprise our people with a sermon on "Our Lively Hope by the Resurrection of Jesus Christ," even though Easter is six months away. The doctrine of the Resurrection is too great to be considered only once a year; for, as Peter points out, the inheritance of the Christian, his salvation, comes through this "lively hope."

When we turn to the Gospel we find an illustration of what might be called a Kingdom tragedy. Here we find people accepting all the material benefits of the ministry of Jesus Christ, while only one in ten returns to give thanks. This tenth man was the last one the disciples would have expected to return. For 2,000 years, the church has made vast contributions to the wealth and culture of the world. It has established homes, schools, and hospitals. It has fed the hungry and healed the sick, but only one man in ten seems to be aware of the source of the blessings which he enjoys. However, as long as the tenth man does return to give thanks, as long as a minority remains true to the great commission, the Kingdom will continue to live and grow in the hearts and lives of men.

The Kingdom Within

October 15, Eighth Sunday in Kingdomtide. II Corinthians 3:2-11; John 5:39-47; (Jeremiah 30:12-22). There has always been a tendency on the part of a great many people to tie their religion to the past. The beliefs of the fathers are mistaken for the faith of the fathers. This is one reason the Kingdom has not been extended more rapidly. Sometimes we are so concerned over what God "spake in time past" that we do not hear him as he speaks today. When Jesus came the people were so busy searching the Scriptures that they failed to recognize the one who fulfilled those same Scriptures.

The Epistle emphasizes the fact that the Kingdom is within. The credentials of the King are found not only in the Gospel record, but also in the lives of those who acclaim his Kingship.

Humility

October 22, Ninth Sunday in Kingdomtide. Hebrews 4:14-16; Luke 22:24-34, 39-46; (Exodus 32:1-6, 15-24, 30-34). Those upon whom Christ depended for the establishment of his Kingdom seemed to give little promise of becoming great men. Again and again they seemed to

understanding. They could not understand how one become great by serving. The world in which they d measured greatness by the ability to demand serv- not in the ability to render service. They were con- ıtly failing to measure up to their opportunities. But ist was not discouraged. He seemed sure that they e great enough to establish his Kingdom. Therefore, howed them that the true road to greatness lay through ifice and service.

When we turn to the Epistle, we are reminded that High Priest is human as well as divine. Here we told that he faced the same temptations as his fellow n. This is a message needed by many today. When the ister acts as counselor, he discovers that many persons e a sense of guilt because they are tempted, even ugh they have resisted that temptation. When he re- ds them that they did not yield, he will often get s response: "But if I were the kind of a person I ght to be, I would not be tempted." Such a person ds the assurance that we have a great High Priest o understands because he was tempted in all points we are, yet was without sin.

Reformation Sunday

October 29, Tenth Sunday in Kingdomtide. mans 8:24, 25, 31-39; Matthew 4:12-17; (Isaiah 59: 5-21). Sometimes there seems to be a negative note our observance of Reformation Day. We try to give a Protestant emphasis and we use the term as though Protestant Reformation were simply a protest against church of Rome. Many who have nothing to do with y church claim to be Protestants simply because they e not Roman Catholics and when the Roman church kes a convert, it is taken for granted that this nvert is from Protestantism. We need to remind our ople that to protest means to profess, and that the otestant movement received its name because its nders professed the faith once delivered to the saints. might be well for us to check up on our use of the rm "catholic" as well as "protestant," and make sure never speak of the Roman Catholic Church as "cath- c." An excellent sermon topic could be taken from r creed: "I believe in the Holy Catholic Church."

The Gospel shows us how the church should take ery adversity. When Jesus heard of the imprisonment John, he began to preach, saying, *the Kingdom of God at hand: repent ye . . .*

The Order of Worship for Christian Unity (page 90) ould be an excellent service for today. Let the organ elude be in the form of a meditation. Well-known ayer-hymn tunes could be used for the "Quiet Mo- ents" before the singing of the first hymn of the formal rvice. The Gloria Patri on page 93 should be said re- sponsively as it is printed on page 119.

Fellowship in the Kingdom

November 5, Eleventh Sunday in Kingdomtide. hilippians 1:3-11; Matthew 18:21-35. Both the Epistle nd the Gospel for the day have to do with the fellowship njoyed by the followers of Christ. Paul points out the fact that it is a fellowship of prayer and love, while in the Gospel Jesus tells of the fellowship of forgiveness. What better text could be found for our Communion meditation than the opening sentence of the Invitation from the Communion Office itself? "Ye that do truly and earnestly repent of your sins and are in love and charity with your neighbors."

An outstanding feature of the Wesley revival was its emphasis upon the Sacrament. Through neglect of frequent communion, many Methodist churches have departed from the teaching and example of their founder. He insisted that "it is the duty of every Christian to receive the Lord's Supper as often as he can." Reports from widely separated parts of the church indicate that where the Sacrament is magnified, its celebration brings out the largest congregation of the month. They also indicate that Wesley was right in calling it a converting and confirming ordinance, for conversions are frequent and the spiritual life of the church is deepened.

The Kingdom vs. Kingdoms

November 12, Twelfth Sunday in Kingdomtide. Philippians 3:17-21; Matthew 22:15-22; (Isaiah 64:1-12). There is bound to be conflict as the growing Kingdom comes into contact with the kingdoms of this world. Jesus warned his disciples that he came, not to bring peace but a sword. To avoid this conflict, many give the demands of the Kingdom second place in their lives and in their thinking. Services of the church will succeed only if they avoid conflict with various social groups.

Enter some of our churches, and you will find the national flag occupying the place of first honor while the Christian flag is given a secondary position. Instead of the first tithe, our members are giving what is left over after every other obligation has been met. Our children are given pennies and nickels to take to church, while they are given quarters and half dollars to take to the movies. We do not need to urge our people to render *unto Caesar the things which are Caesar's.* Caesar will take care of Caesar and will collect all that is coming to him. This Sunday let us remind our people of the necessity of "rendering unto God . . ."

Finally, no matter how strong the kingdoms of this earth may seem to be, we have the blessed promise that the kingdoms of this world will become the Kingdom of our Lord. Because, as Paul points out in the Epistle, *he is able . . . to subdue all things unto himself.*

A Citizen of the Kingdom

November 19, Thirteenth Sunday in Kingdomtide. Ephesians 5:15-21; Luke 10:23-37; (Malachi 3:13-4:3). The Thanksgiving service on page 114 is most appropriate for today if it is not used later in the week. The Epistle and the Gospel both picture the kind of person the citizen of the Kingdom of heaven ought to be. The obvious sermon topic would be "The Good Samaritan." This is what the average worshiper will expect as soon as he hears the Gospel lesson. Therefore, let us take our text from the Epistle and speak on some of the requirements for citizenship in the Kingdom. Our

text might be, *Submitting yourselves one to another in the fear of God.*

The citizen of the Kingdom is one who serves his fellow men. He is obligated to help those who are in need, no matter what their race or social background. He is responsible for every influence upon everyone with whom he may come into contact. The first test of every act is not, "What effect will it have upon me?" but, "What effect will it have upon others?"

Securities

November 23, Thanksgiving Day. II Corinthians 9:6-11; Matthew 7:7-12. In the Kingdom, as in the financial world, income is determined by investment—by the amount invested and by the stocks, bonds, etc., in which that money is invested. The person who does not get so very much out of his church is the one who does not invest very much in it. As Christ points out, however, in the Gospel, there is an additional income which is inherited from the Father. The income is out of proportion to the amount invested, but the investment must be made.

What better service can be found for Thanksgiving morning than the celebration of the Sacrament? One of the names by which it has been known from the earliest times is "The Eucharist," which means the giving of thanks. If there is a meditation, let it be short and let the whole service be one of joyful thanksgiving. The musical setting for the Communion Office (which can be obtained from The Methodist Publishing House) wi add much to the occasion. Churches in which the custo of worshiping on Thanksgiving has died out have bee able to revive it by the use of the Sacrament.

If the Sacrament is not celebrated, the Thanksgivin service on page 114 should be used. In this case the will be a sermon. Let us avoid placing the emphas upon the material blessings we enjoy. After all, whe we look out over a hungry world, we should rather b thankful that God has placed in our hands the abilit and the responsibility of feeding the hungry.

The King Is Coming

November 26, Fourteenth Sunday in Kingdomtide Jeremiah 23:5-8; Matthew 9:9-13. We have come agai to the end of the Christian year. Next Sunday we will se the liturgical color of green changed to the violet o penitence, in preparation for the coming of the King For fourteen weeks we have been considering the King dom, not so much as a missionary movement, but as spiritual force that is capable of changing the lives o men. Thus the whole social structure can be transformed

We have been considering the Kingdom, not as some thing to be established suddenly in some distant future but as something already established by Christ. *Th Kingdom is at hand* as it has been for nearly 2,00 years. It only awaits citizens who will extend its rule The Old Testament lesson, once again, turns our thought to the coming of the Messiah.

Liturgical Question Box

QUESTION: *Should Holy Communion always be at the morning hour?*

ANSWER: There is no reason why the morning hour should be used exclusively in The Methodist Church. Other liturgical churches usually hold to this time, but their reason has no bearing on Methodist custom. The early church celebrated it in the evening or before daylight. The change in custom came about because of the ruling that no one should receive it after meals. We do not observe the fasting communion, anyway, and so it does not matter about the time.

In places where it has been the custom to have only four communions during the year, it would be easy to gradually institute monthly observance by setting the celebration in evenings or early in the morning.

QUESTION: *Should a Methodist minister ever turn his back to the congregation in administering Holy Communion or dedicating the offering?*

ANSWER: Why not? Is the congregation sacred? It is important to keep our ceremonial consistent with our theology, but turning to the altar at these times does not imply any belief in the Lord's Supper as a sacrifice. It merely expresses more perfectly the symbolism inherent in the Protestant doctrine of the Priesthood of Believers. The minister stands in the same position as the people at these times, when offering their gifts, of either bread and wine or money. God is not on the altar, but neither is he in the congregation. (At least, he is not *exclusively* in either place.) An explanation of why we thus take our position will usually clear up the situation.

QUESTION: *What is "intinction," and may it be used i Methodist churches?*

ANSWER: The war was responsible for a widespread us of this method of serving communion, and it is meetin with favorable response in all denominations. Recently th Episcopal Church voted to allow this method. By it the min ister holds the chalice in his left hand and dips the wafe into the wine, then places it on the tongue of the communi cant. At first glance, this method seems slightly complicated but it is much simpler and faster than any other plan. I does away with the germ problem.

Elbert M. Conover recently called attention to the dange of spreading disease when everyone is allowed to "paw over the bread and the individual cups. There is undoubted ly some danger in this, and intinction does away with thi problem. Many chaplains during the war used a chalic with a paten (saucer) attached, and some of them hav continued to use this method in the pastorate.

There is no reason why it should not be used by Method ists. Our tradition (and formerly the disciplinary direction teaches that the elements should be placed in the com municant's hands, but few ministers are observing this today Certainly intinction would be more sanitary and appropriat than "cafeteria" communion. The present Discipline give no directions as to how communion should be administere to the people.

One Methodist church that is noted for its reverent an worshipful services has an early communion each Sunda when intinction is used. The people seem to like it.—***R. P Marshall, 217 Arch St., Sunbury, Pa.***

At Altars Around the World

By R. P. MARSHALL

On October 1 Protestants around world will come to the Lord's ble for Holy Communion. The pas- of St. John's (Methodist) Church, nbury, Pa., offers here some sug- tions which he feels will help ke this occasion memorable to ngregations.

World-Wide Communion Sunday s become a feature of American urch life. No modern movement s attained a greater interest than t of unity among the churches, d this observance has appealed to nisters and laymen as one way of owing the essential union of ideals, not of organization. On October the churches of Protestantism roughout the world will unite in lebrating the Lord's Supper, thus anifesting their faith in the supreme crament of the Church Universal. But if this celebration is to be eaningful to our congregations, we ust plan ahead of time for every tail of the service. No slipshod, st-minute improvisation will meet e need.

In order that we may celebrate orld-Wide Communion Sunday to e best advantage, we need to look ore closely into the meaning of the crament. There are various inter- retations among the denominations ad, if we are to use this day as a eans of educating our people to e essential oneness of Protestant- m, we should be able in some way use the best from all these ways thinking about the Supper of the rd. Not that we, as Methodists, ill deviate from our Ritual, but at we may in some manner bring t the many-sided picture of sacra- ental teaching.

Certainly this is one time when e should preach a sermon. Indeed, e ancient church made a sermon bligatory when communion was lebrated.

The sermon might be on Christian unity, or it might discuss the theories of Holy Communion as taught in the various denominations. If the latter course is followed, care should be taken to tie them all together, and to stress the essential unity of thought behind the act. There are various interpretations of the sacrament even among Methodists, but all are agreed upon the essential fact that by this divinely ordained means we are brought into closer fellowship with God, through the Holy Spirit, and into a more sacred relationship with our Christian friends. It is not merely an outward form but a spiritual reality.

How shall we plan for World-Wide Communion Sunday? The vast amount of literature sent out by various agencies for this purpose usually gets sidetracked amid the stacks of material on the pastor's study floor. Some of it is valuable, and should be used. The printed programs can be very helpful to the small church, but sometimes these are "tinkered with" until they are not very good from a liturgical point of view. The order given in *The Book of Worship,* however, is sufficient for any occasion.

By sending out a letter to the membership at least two weeks ahead of time, the pastor can describe the world-wide observance and call attention to its significance. This letter should contain an offering envelope, for the offering on this day is an important part of the service. We should always remind our congregations that it is their part in the sacrifice of the Holy Supper. The ancient church made of the offertory a time of high ceremony and significance. The communicants would come to the altar with their gifts of bread and wine.

Can we not teach our people that their gifts of money are similarly consecrated to God's service? In order to do this, we should be careful to surround the offertory with all the solemnity possible, and the minister should always place the collection plates on the Lord's Table with due reverence.

If possible, the minister should have an assistant on this day. I have been fortunate in my present pastorate to have available an ordained clergyman of another denomination who is always delighted to have the opportunity of assisting at Holy Communion. A Presbyterian, he is accustomed to the use of a ritual that is almost the same as that of The Methodist Church, and he conducts the ante-communion service alone, leaving to me only the prayer of consecration and the remainder of the canon.

The lessons are read from the lectern, both the Epistle and Gospel, and on this solemn, yet joyful, occasion all responses are made by choir and congregation. This is the time for a Protestant equivalent of High Mass! All of the resources of liturgical and musical beauty should be used, and it is not amiss to avail ourselves of all ceremonial acts which are permissible under the Methodist rule. Thus, if there is a center aisle, the choir and ministers would enter in a procession, with the clergy at the end of the procession, of course. They may be preceded by a cross-bearer (crucifer). The candles on the Table should be lighted just before the procession enters the nave.

No better hymn for the communion processional can be found than the suggested "Holy, Holy, Holy" (No. 1 in *The Methodist Hymnal*). The clergy should either bow before the Table as they enter the chancel, or kneel in the clergy stalls at either side (if the church is built in traditional style).

Methodist custom usually calls for the clergymen to kneel at the right and left ends of the Table, facing each other, rather than in front. The entire service may be conducted from the Table, with the clergy turning toward the people for the invitation and words of comfort.

Wherever possible, it is better to place all of the bread and wine on

the Table for consecration. There is no reason why the touch of the minister's hand is necessary to consecration, but Methodist bishops are careful to place their hands upon the heads of the candidates for ordination, and the symbolic act is much clearer when it is done correctly.

Carry this thought a little further and you will see that the symbolic representation of the Last Supper will demand that the minister and his assistant put the elements into the hands of the communicants. Doubtless there are advantages in the "cafeteria communion" in which the people help themselves from trays fastened to the Rail, but they are outweighed by the loss of historical association and the seeming desire to put communion on the assembly-line basis.

Any suggestion of haste on World-Wide Communion Sunday is fatal to the spirit of the hour. If your congregation is too large to make an unhurried serving to each individual, why not schedule two or more such services? Let there be a corporate communion service for the young people at an early hour. You will probably find that they will respond enthusiastically to such a plan. Then let the baptized children commune at the Sunday-school period, and reserve the eleven o'clock hour for adults. A simple and reverent Lord's Supper, without a choir, could be scheduled for the evening.

Speaking of time, it has been my experience that by using the service printed in the Ritual the average church can go through the ceremony in a dignified fashion, and with the use of individual serving, within the space of an hour and ten minutes. That will allow time for a ten-minute sermon. It does not, however, allow for the custom of exhorting each group after they have communed. Such a custom is of very recent origin and has no justification in liturgical practice. If there are fifteen tables and the minister spends two minutes talking to each one, he has used thirty precious minutes to a very doubtful advantage. Let them go with a short blessing, and see that the ushers are ready with another table immediately.

Above all things, do not abbreviate the Ritual. It is all necessary to a reverent and religious celebration of the Lord's Supper. To make this day an occasion to display the choir or the minister—and to omit the Epistle and Gospel in favor of a Responsive Reading, beginning the communion with the prayer of consecration and leaving out the Gloria in Excelsis—is to do injury to the message of communion.

It is possible, and sometimes preferable, to omit the Ten Commandments and use in their place the words of Jesus concerning the law o love. It is also possible to leave ou the Responsive Reading from Isaiah But I feel that these are the onl permissible omissions. You will not that such omissions are provided fo in the Ritual. The Ten Command ments were not used in the com munion service until some 400 years ago, and the passage from Isaiah was never a part of the ancient Ritual It focuses attention upon the crucifixion rather than the resurrection Especially on this day the message should be about the risen Christ World-wide communion should be truly a Eucharist, or thanksgiving

Stewardship Works Both Ways

By ERLE HOWELL

The financial receipts of First Methodist Church, Seattle, Wash., began to increase after the introduction of a new stewardship plan by Harold J. Maddock, the Stewardship Committee chairman. The associate pastor of the church discusses here a plan that recognizes a mutual obligation existing between the church and its members.

FIRST Methodist Church of Seattle elected Harold J. Maddock chairman of its Stewardship Committee in 1945. The new leader launched a program based upon the idea that the responsibility of members to the church is matched by the obligation of that institution to them. Having served first as a steward and later as a district chairman, this man had observed the money-raising methods formerly employed.

Heretofore, one big drive had been conducted each fall to secure pledges to cover expenses for the following year. Under this system, fifty to sixty stewards, led by twenty captains and four colonels, had endeavored to call in two months on 1,000 families who had failed to pledge when the matter had been presented at the morning service. From ten to twenty calls per steward was not an unusual assignment. After the grand drive was over, the organization lan guished until the following fall, a which time the feverish rush was re peated.

Maddock believed this to be an in adequate concept of Christian re sponsibility. Stewardship, he in sisted, is more than a vehicle fo raising money to meet the minimum needs of a congregation. It is a way of life: worship, serving, and sharing. Furthermore, it is not a too to be brought out spasmodically like the serviceman's grease gun when the financial machinery of the church needs lubrication. It is a year-round program and ought to be so organized.

The first step was to convince the finance committee that pledges should be continuous rather than an nual. This agreement was not diffi cult to arrange since most of the peo ple on the finance committee, which formulates and administers the budg et, had worked as stewards. Written upon each stewardship card is a stip ulation that the continuous pledge may be revised or cancelled by a written notice to the financial sec retary. The plan went into effect with the raising of the 1946 budget

But finances, Maddock insisted, is

-product rather than the goal ewardship. According to his con- the true objective of the com- ee is to lead all members of the ch to worship regularly, attend fellowship organization such ne men's club, Woman's Society, ch school class, or youth fellow- , and accept an essential task in church. It was believed that when ember receiving the inspiration orship identifies himself with the wship and service of the church, nterest will be such that the con- ution of money will become spon- ous.

ep by step, the new stewardship rman began to set up his organ- on with the new objectives in d. The number of colonels (who district supervisors) was in- sed from four to eleven. In r that these men might be closer hose who were to make the calls, captains, or middlemen, were inated. Stewards were selected trained (through district gather- or general meetings at the rch) to follow through accord- to the new concept.

ince 1946 each steward is ex- ed to make three calls per month ughout the year. Assignments are out from the financial secretary's e to the colonels to be redistrib- d to the men who are to ring door s.

When a steward goes into the home a new member, his instruction is to stress a money pledge, but to lain the new concept of steward- p. His first emphasis is upon wor- p. Speaking of the values he finds he sermon, the music, and the fel- ship of each service, he is ex- ted to point out the various op- rtunities for worship that his rch affords. Following through, talks convincingly of facilities for dy, for fellowship, and for serv- . Producing a card upon which listed all meetings, organiza- ns, and committees of the church, invites the new member to check se items in which he agrees to take rt, and to sign his name as a com- tment that he will participate in m regularly.

When the new member has been pledged to worship and serve, the steward, exhibiting another card, explains the financial plan of the church, and gives his host an opportunity to indicate the amount he will give to the local budget and World Service, affixing his signature in agreement to fulfil the obligation. Both cards are returned to the financial secretary. The pledge of money is filed for guidance in keeping financial records. The commitments for service are used in selecting persons to fill vacancies occurring in various organizations.

While the plan is still less than perfect, ample evidence is available to convince the committee that it is worth pushing to the limit. In spite of the general flux in the population of Seattle since the war, by 1949 the church budget showed an increase of 20 per cent over that of 1945. Scores of individuals who were discovered by the stewards are now happily employed in the church.

The most rewarding feature of this plan lies not in the system of securing commitments to support the church through worship, serving, and sharing, but in the follow-up of those members who meet difficulty in fulfilling their obligations. From time to time some persons inevitably fall behind in payments. When unpaid instalments threaten to become serious, a steward is sent to call, being instructed that his mission is not to collect money, but to make an adjustment according to need. If circumstances warrant, he is empowered to cancel any unpaid balance and to rewrite the pledge for an amount in keeping with the member's means. When this is done it is emphasized that regular payments of a small amount are easier to meet than a larger sum at longer intervals. Ordinarily a pledge, rewritten on this basis, solves the problem.

Simon and Phyllis, for example, who were brought up in the church, were married soon after the war. Both employed and loving their church, they pledged generously toward its support. After a year or two, a baby came, compelling Phyllis to give up her work. During the next year, with decreased income and heavier expense, they fell in arrears on their pledges.

A representative of the stewardship committee called to help them find a way out. The devoted young folk hesitated to accept cancellation of the balance, but asked if the pledges could be discontinued until their unpaid balance could be reduced. The wise steward suggested that their needs might be better served if the balance were included in a new agreement, in a smaller amount, so that payments could be handled on a weekly basis. Seeing the point, the happy couple gladly signed new cards, and profiting by the experience, began immediately to pay regularly. They are now grateful for a warmhearted church which stood by them in a time of need.

Another couple, new in the congregation, fell behind while the husband was temporarily out of employment. When he again found work, a smaller salary proved inadequate to reduce a large balance which they desired to pay. Instead of decreasing, the amount in arrears continued to grow. The very day they had decided to ask the church to cancel their pledge, a steward called to go over the matter. An adjustment was quickly made, and the way found for the young couple to meet their financial obligations. But more significant was their gratitude for a generous congregation, whose representative helped them feel that their individual problems were of concern to the church.

Members of the committee feel that their finest achievement is not raising money, but building morale by dealing sympathetically with members facing financial difficulties. Chairman Maddock is convinced that the obligation of members to support the churches is no greater than that institution's responsibility to strengthen the spirit of its members in time of financial stress. Time after time, Maddock's committee has verified its theory that stewardship works both ways.

From Slums to Community

By PERRY E. WHITE

In twelve years the St. Mark Larger Parish has wrought a miracle in a section of Oklahoma City, by "changing sympathy into hard work and difficulties into opportunities." The author is a layman of Frederick, Okla.

TIN CANS littered the yards and streets. Children learned to cuss, spit, and "ditch" school before they were out of the elementary grades. Cheap night clubs, beer halls, and gambling dens, opening at 9 P.M. and closing at dawn, vied for the neighborhood's time. Seldom, if ever, did children or adults see the inside of a church.

Today, twelve years later, boys and girls eagerly come to Bible classes to learn and enjoy Christianity. Little girls laugh and learn in a vast recreation program—including home economics, Scout troops, and the Y.W.C.A.—with little fear of ridicule.

The St. Mark Larger Parish pushes its program among people who live in such housing as this. Its purpose is to help establish life for and with God.

A change such as this in a metropolitan problem area sounds like magic. But here is the story of how Oklahoma City, through The Methodist Church and many interested groups and people of all denominations, is performing such a miracle.

The chief leader in this miracle is Walter H. Gilliam, who became minister of St. Mark Methodist Church in 1938. "I got no tune from the band when I arrived," Gilliam noted. "The bishop and district superintendent just told me to come here and kick away."

He found that only two out of five school districts in the area were getting the concentrated help of civic and character-building agencies. As a result, during the war years, these two areas happily decreased 40 per cent in their juvenile delinquency rates, but the rest of Oklahoma City increased by 40 per cent. Those two districts, centering at Riverside and Washington schools, were only a small part of the vast area needing attention. Shidler, Mark Twain, and Walnut Grove school districts, in the same section of town, were being completely overlooked.

Gilliam found the Shidler area, for instance, smelly with garbage dumps. The streets were unpaved, and the community was without mail carriers and garbage pickup service. There was only an inadequately staffed school with no library or recreational area; thus a high truancy rate. Shidler was the first overlooked area found.

Something had to be done. First, Gilliam went to see property owners. Most of them had never been in these overlooked areas since they moved way from them years before. They didn't know what they were like, or what was going on there. He drove them around the area in his car.

This was in 1944. By 1945 two main traffic arteries through the area

Popular with the boys are handicraft workshops that were set up in several chapels of the parish.

were paved; the garbage dumps wer moved; garbage service was started and postal routes established. Sev age improvements were made; nine-acre playground was cleared and a group of civic leaders donate nearly sixty books for a school l brary.

The city school board, supporte by the church and other intereste people, added some men to the sta of teachers at Shidler. One of tw empty rooms was converted into handicraft workshop. The other wa made into a home economics roon

With money which was given S Mark by one of the property owner (a prominent civic leader), a sma store was bought and converted int a chapel. Carpentry, painting, an electrical work were donated by var ous groups Gilliam contacted. Th store became McKee Chapel.

Weekday Bible classes were starte under the direction of Orra G. Comp ton, then a student at Oklahoma Cit University and assistant pastor a St. Mark. Boy Scout troops and base ball teams were organized and chi dren enrolled for summer camps These various activities were spon sored by groups that were made t see the need.

The most gratifying thing of a

e, however, when the community f caught the spirit of the move- t. Children came to McKee pel Sunday mornings asking ut Sunday school classes.

"No, we don't have Sunday school e," Compton said.

he next Sunday the same thing pened. Compton decided then Sunday school would be held. s was in December, 1945. Twenty- en children enrolled. By 1946 ce were 179 enrolled with an aver- attendance of 60—an increase of re than 600 per cent.

he same thing happened when lts started asking for Sunday rning church services. The serv- s began with a handful of children l five adults. Within a year the endance was 35. Thirty-six people ned the church the first year.

But all this was happening in the dler district alone. Walnut Grove l Mark Twain were still un- ched. The movement spread. As esult, Clark Chapel was built at alnut Grove, and Billy Hooton emorial Center was established at rk Twain in much the same man- r. Programs similar to that at cKee Chapel were started. They tured work, worship, study, and creation.

To finance this growing project, lliam visited many people and oups representing a number of de- minations. He went to the Cham- r of Commerce and several civic d character-building agencies. A ge church in the city pledged ,000 a year for support of St. ark Church, which was the center the whole program. A Sunday hool class pledged its first Sunday's llection of every month plus the lp of its men for carpentry work the chapels. Gradually the pledges d money poured in. Oklahoma ty came through. It was not sup- rt that could be used to store away r the future, but it was a start.

Gilliam was relieved of the St. ark pulpit and placed at the head a new organization: the St. Mark arger Parish. Probably this is the nly larger parish in existence con- ned wholly within a city's limits. Gilliam thus became a pastor without a church but with a tremendous job.

"Many times," Gilliam said, "my wife, who is my treasurer, has come into the office to tell me we were scraping the bottom of the barrel. But somehow the money keeps coming in—often at the last minute and covering just what we need."

Ministerial leadership is furnished at each of the centers by men who believe and follow the main theme of the larger parish: "helping to establish a program of life for and with God."

McKee Chapel is being led by W. T. Pugh, a printer by trade, who has earned his university degree. He is carrying on the job of minister in his off hours. Cornelius Bowles, a full-time pastor, heads activities at St. Mark Church and a program of activities similar to that of the chapels. C. B. Wilson, leader at Billy Hooton Memorial Center, attends Oklahoma City University during his weekday hours. Clark Chapel has the services of H. J. Schreiner, who devotes full time to his work, which is largely with children.

The salaries of these Christian workers are paid by chapel members and supplemented by funds from the conference Board of Missions.

Another proof of community interest shows itself. For not all the work is done by paid ministers and prominent outsiders. Local citizens serve on building committees, donate what money they can, and form work parties of their own to help with construction of the chapels.

The whole program is a matter of changing sympathy into hard work and difficulties into opportunities.

"It's like the man who is spinning his wheels in a mud hole trying to get his car unstuck," Gilliam once said. "Several men on the sidewalk will see him and be sympathetic. One of them puts his hand on the car and pushes a little. The others agree it's a good idea and offer to help."

That's what St. Mark Larger Parish is trying to do. It is providing the first push and showing the need to people who have always wanted to help.

Group activity is part of the parish work in developing Christian families. Here a class of the younger set listen to a story in the recreation room of St. Mark Church.

the idea forum

Readers are invited to contribute to this section of the magazine useful ideas on any phase of the pastor's task.—Ed.

Forming a Small Choir

Almost any church can have a choir of twelve or fifteen voices: the voices are there. Singing in the church is important to the life of the services. Where there is no choir the singing often drags through stanza after stanza of uninspired songs, with visible signs of relief on the part of the congregation when the last verse is closed. This need not be so.

Any youth organization in a church is a potential choir. With as few as four older members of a church to supply some supporting parts of alto, tenor, or bass, the choir can handle almost any regular hymn.

There are, of course, rules to observe. Like any other organization, the choir cannot function without some spark of interest. This can be supplied by working toward a special occasion such as Christmas, or Easter, or the church's annual homecoming. And to be successful means that a majority of the choir must be willing to give an hour one night a week for practice.

To begin with, only simple hymns should be used. Then as time goes on and the voices become more used to direction, more difficult themes may be selected. By working with the pastor it is easy to work out a musical program that will supplement his text and theme for the Sunday morning sermon.

If the church has no trained director, a person who can read music, with the help of the pianist, can work out the simple movement and timing needed for the direction of the majority of hymns.

With a person learning to direct, as well as a learning choir, a program of music can be developed that will be worthy of any worship service in the small rural church and at the same time beneficial to the pastor and to the total program of that church.—***Paul K. McAfee.***

(Pastor of Michigantown Methodist Church, Michigantown, Ind.)

Homiletic File

Certainly there are many ways of preparing sermons for delivery, and for preservation. Here, however, is a unique idea on the filing of sermons given to me by a preacher friend.

This person folds a sheet of bond paper, the regular 8½ by 11 sheet, in the center. He makes the outline for his sermon on the first or first and second pages, opening it like a book. This, within itself, is not unique. However, it is only the first step. Perhaps in the beginning he has only the theme or the text for his sermon; so he types this at the top of the first page. The paper, folded, is placed in a drawer, and as he works during the ensuing days, coming upon ideas for his sermon, he jots them down on cards or slips of paper and inserts them in the fold of the paper. A poem, a clipping, a newspaper column—anything he might find bearing upon the sermon in preparation—is placed within that folded sheet of paper.

The day comes when he takes all the material in the folder and prepares his sermon. The sermon delivered, he then returns all the illustrative material to the folded sheet of paper, dates it, and files it away. Thus, for future reference he has his sermon outline, and along with it all the sources of his illustrations, the background for the sermon.

The 8½ by 11 sheet will file neatly in a small case, making a much more compact file than the usual Manila folder. For the preservation of sermons and pertinent sermon material, this idea has appealed to me.—***Paul K. McAfee.***

(Pastor of the Methodist Church, Michigantown, Ind.)

Club for Shut-Ins

(The following letter to shut-ins may be suggestive to other ministers.)

"This letter is being sent to you a
a member of a group. . . . Some o
you are shut-ins; some get out oc
casionally; and some seldom are abl
to get to anything.

"I thought it might be interestin
to form a circle of you people. I
could be called the Sunshine Circle
Hope Circle, or Twilight Club, o
maybe you have an idea for a name
You could write to each other, sen
cards of encouragement and thu
help to while away some of you
lonely hours.

"Membership? All who belong t
The Methodist Church or would lik
to belong, and those who do no
belong to any church, and are mor
or less shut-in. So look over the lis
and see if I have included all wh
ought to be included. If someone'
name is missing, it is an oversight—
but please let me know and we wil
include it as of now. We do no
want to leave anybody out. I have
checked with the circle chairman o
the Woman's Society and the mem
bership chairman, and also with th
Good Cheer Class so that the lis
might be at least partially complete

"I haven't seen all of you yet
for various reasons. But I have you
on my thoughts and on my praye
list. Because I have had you on my
mind is the reason for sending this
letter with the suggestion of a circl
or a club.

"Meetings? Of course, those wil
be out of the question as a group. But
as a group, you can fellowship
through correspondence and through
prayer.

"I'll try to keep you informed re
garding things going on in the
church. We're having fine crowds a
the Sunday morning activities and
good interest in the evening Confer
ence on Missions. You will be hear
ing shortly about Lenten plans. We
have several classes on church mem
bership."—***Clarence E. Thiele.***

*(Pastor of the Methodist Church
Adel, Iowa.)*

he Program of the Advance

ans have been shaping up during summer months for the next phase the preaching and teaching en- or of the Advance in which "Our rch" will be stressed.

ur Church. For use in this phase, a klet on the history of Methodism been written by Halford E. Luc-, co-author of *The Story of Meth- m* (Abingdon-Cokesbury Press). booklet is in the form of selected odes for daily home reading or ly groups. The emphasis on Our urch runs from September, 1950 ough March, 1951. A "Guide for tors," containing suggestions for ding, study, and discussion of recom- ded books, has been mailed to all thodist ministers.

The suggested schedule of the Ad- ce calls for study of the early church ginning in late September, the Refor- tion church beginning in late Octo- , and the ecumenical church be- ning in late November. Other ormation will come to pastors from Advance office.

Evangelism. The Board of Evange- m has announced that the Action ogram in Evangelism, beginning Oc- er 1 and continuing for six months. ll be preceded in September by a nference in a large city of each Juris- ction. Speakers at the conferences are be bishops and evangelistic leaders. strict superintendents, pastors, evan- listic laymen, and conference and dis- ct Board-of-Evangelism secretaries e urged to attend.

The schedule by Jurisdiction is: *South- stern:* September 5, 6, 7, Birming- m, Ala. *South Central:* September 6, 7, Tulsa, Okla. *Northeastern:* Sep- mber 5, 6, 7, Ocean City, N. J. *West- rn:* September 12, 13, 14, San Fran- sco, Calif. *North Central:* September 9, 20, 21, Cedar Rapids, Iowa.

In connection with the observance of National Week of Finding Prospects," eptember 17-20, a new booklet has een prepared by Dawson C. Bryan: How to Take a Religious Census." rices: 10 cents each or seven for 50 ents. As a part of the preparation for he Action Program, prospects for hurch membership and for the church chool are to be listed on this survey. Instruction Leaflet for Census Takers" priced at 2 cents each. These mate- als, including survey cards and enve- lopes, may be obtained from *Tidings,* 1908 Grand Avenue, Nashville, Tenn.

Churches are asked to observe "See You in Church Sunday" visitation dur- ing the week beginning Sunday, Sep- tember 24. Sponsored by a church or a group of churches, its purpose is (1) to build up church attendance, (2) re- claim inactive members, (3) revitalize spiritual life, and (4) increase Chris- tian fellowship. Posters, stickers, movie trailers, and loyalty cards are available through *Tidings.*

On October 1 is World-Wide Com- munion Sunday. The Board of Evan- gelism recommends that, following the morning communion service, pastors and church leaders take the Sacrament into the homes of the sick and shut-ins on Sunday afternoon.

In the Church School. An intensive cultivation program in church school enrolment and attendance will be stressed during the six-months period, October 1, 1950, to April 1, 1951, ac- cording to the Board of Education's Division of the Local Church. Materials on "Our Church" and "Our Ministry" will appear in church school literature during this period.

All district superintendents have been called by the Advance office to meet in Indianapolis, Ind., October 3-5, it was recently announced. Included in this call are bishops of the church and executives of General Conference boards and agencies.

At this gathering, midway of the current quadrennium, reports of prog- ress in various phases of the Advance program and plans for its continuation will be presented.

In connection with the district super- intendents' gathering, the Annual Meet- ing of the General Committee of the Advance will be held October 2-3 at the Claypool Hotel, Indianapolis.

Family Life Conference. Four thou- sand young adults from every section of the United States are expected to meet at Medinah Temple in Chicago, October 12-14, for a national confer- ence on family life. This meeting will be part of the preaching and teaching program of the Advance.

Preceded by regional seminar meet- ings on Christian family life, the na- tional conference will be followed by similar meetings in districts and sub- districts across the nation.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least two months before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

Sept. 4-10—Student Leadership Training Conference, West and Northwest regions, Camp Pine Crest, Palmer Lake, Colo.

Sept. 4-11—Youth Evangelism Work Camps, Leesburg, Fla., and Harper's Ferry, Md.

Sept. 5-7—Advance Evangelism Rallies: Southeastern Jurisdiction, Birmingham, Ala.; South Central Jurisdiction, Tulsa, Okla.; Northeastern Jurisdiction, Ocean City, N. J.

Sept. 11-13—National Retreat for Veterans Administration hospital chaplains (Methodist), The American University, Washington, D. C. Speakers: W. W. Peele, Arthur J. Moore, W. A. Smart.

Sept. 12-14—Advance Evangelism Rally, Western Jurisdiction, San Francisco, Calif.

Sept. 12-15—Presidents and teachers of adult classes, South Central Jurisdiction, Oklahoma City, Okla.

Sept. 13—Board of Publication meets in Dallas, Tex.

Sept. 19-21—Advance Evangelism Rally, North Central Jurisdiction, Cedar Rapids, Iowa.

Sept. 20-21—Executive Committee, Board of Missions and Church Extension meets.

Sept. 21—Interboard Committee on Town and Country Work, New York, N. Y.

Sept. 21—South Central Jurisdictional Council meets, First Methodist Church, Dallas, Tex.

Sept. 24-Oct. 1—Religious Education Week.

Sept. 25—Council of Secretaries meets, 740 Rush St., Chicago, Ill.

Sept. 25-26—Fall meeting of the Commission on Chaplains, Washington, D. C.

Sept. 25-29—Workshop for Camp Leaders (of juniors and intermediates) sponsored by International Council of Religious Education.

Sept. 26-28—Annual meeting of the Commission on World Service and Finance, Chicago, Ill.

Oct. 1—World-Wide Communion Sunday.

Oct. 24—United Nations Day.

Oct. 29—World Temperance Sunday.

Oct. 31—Reformation Day.

Nov. 6-10—Florida Pastor's School, Lake Alfred Hotel, Lake Alfred, Fla.

Nov. 12—World Peace Sunday; Men and Missions Sunday, sponsored by the Laymen's Missionary Movement.

Nov. 16-17—Commission on World Peace, annual meeting, Chicago, Ill.

Nov. 20-23—Annual Conference on Ministerial Training, Garrett Biblical Institute, Evanston, Ill. Subject: "Pastoral Care."

Nov. 23—Thanksgiving Day.

World Service Aids

"Asia" is the title of a two-color illustrated leaflet to be circulated during the month of October by Methodist World Service Agencies. Prepared for the Fourth Sunday World Service emphasis in that month, the text is devoted to the work of the Division of Foreign Missions, and specifically that of Bishop Raymond L. Archer in Malaya, Burma, Sumatra, and Singapore.

The leaflet is 8½ by 11 inches in size, suitable when folded once to fit into the Sunday bulletin. It may also be folded to fit a No. 10 envelope for mailing.

For the November Fourth Sunday World Service emphasis, a leaflet on temperance will be supplied. The title is "It's Smarter *Not* to Drink."

Pastors can obtain without cost copies of these for distribution or mailing to the members of their churches. Order direct from the Service Department, 740 Rush Street, Chicago 11, Ill.

The World Service Agencies will ask pastors, wherever possible, to tie-in every-member canvasses with the national emphasis on "Religion in American Life" to be conducted in November. It is sponsored by the Advertising Council of America. All advertising media will carry messages during that month with an urge to "go to church."

CLOTHING NEEDED

Church World Service still needs much clothing to be shipped to people in China, Europe, Korea, Burma, and the Holy Land, it was reported recently by W. W. Reid in "News in the World of Religion."

"All clothing should be sent to Church World Service warehouses prepaid, with check to cover an 8 cents handling, warehousing, and transportation charge. Church World Service warehouses are: 214 East 21st St., New York 10, N. Y.; New Windsor, Md.; 510 South Elm Ave., Webster Groves, Mo.; and c/o Pacific Ports Industries, Inc., 100 Brannan St., San Francisco 7, Calif."

BUILDING AND REMODELING

Churches planning to build new churches and educational buildings or to remodel present buildings will find suggestions in three leaflets issued by the Division of the Local Church: "Before You Build"; "Let's Visit Another Church"; and "Let's Go Visiting Again."

These are reprints of articles by Emma Jane Kramer that appeared last year in *Child Guidance in Christian Living*. The leaflets are free on request. Order from the Service Department, Box 871, Nashville 2, Tenn.

A pamphlet on *Equipment and Arrangement for Children's Groups in the Church* (195-BC) is available for 25 cents from The Methodist Publishing House serving your territory.

Church School Membership, 1949

The report given below is from the office of Walter Towner, director of the Board of Education's Department of General Church School Work:

Following the year 1923, there was a decline in membership of local church schools (then known as Sunday schools), not only in The Methodist Church but in practically every denomination in America. But happily that trend has been reversed, and in The Methodist Church we are able to report steady gains in church school membership since 1944. Indeed, Methodism has gained more than a million (net) in church school members in the past five years.

In 1944 church school membership was 4,779,346. At the close of 1949 Methodism's total church school membership was 5,799,823, a gain of 144,400 or 2.6 per cent for the year. (Our church membership gained 1.3 per cent during the same period.) During the past five years (the Crusade period plus the first year of the Advance) church school membership has increased 1,020,477.

While church school membership was increasing 2.6 per cent in 1949, average attendance at Sunday school increased 3 per cent, indicating that there has not been a tendency to swell membership figures without regard to attendance.

We now have 486,012 officers and teachers in our church schools, a gain of 1 per cent for the year.

In 1949 a total of 289,305 persons were reported as joining The Methodist Church on profession of faith and from preparatory membership. Of these, 169,777 (59 per cent) came in through the church school. The ratio of approximately 6 out of every 10 additions to the church coming through the church school persists years after year and indicates the crucial importance of the church school in the evangelistic work of the church.

Last year the total raised for World Service and Conference Benevolences was $12,908,816. Of this $2,654,901 (20.6 per cent) was raised by the church school through the Fourth Sunday offerings. For the past five years the church school has raised on an average of 22 per cent of all that has been raised for World Service and Conference Benevolences.

Woman's Division

A special recognition card is being given to each Woman's Society of Christian Service that has completed its part in visiting another society assigned to it in the interest of the Advance, according to the Woman's Division. A recognized society becomes an "Encourager Society." As one of the features of the Tenth Anniversary Year of the founding of the W.S.C.S., the aim is to have every society visiting, and being visited by, another, for mutual strengthening.

Letters relating to plans for organizing societies are being sent to all district superintendents and to pastors of charges where the Woman's Society has not yet been organized. These pastors will send letters to key women in the churches, outlining the values of a Woman's Society.

During the summer the Wesleyan Service Guild, under the conference and district Guild leadership, held over 100 Guild Weekends. Since most employed women are unable to arrange their vacations to attend the Conference Woman's Society Summer Schools, the Guild has a streamlined weekend program. Many of them this summer picked up the emphasis of the Assembly Guild Weekend, which was held in Cleveland in April, 1950, on "Faith in Christian Vocation."

The increasing realization of the potential leadership in Guild Weekends is likely to result in added co-operation from pastors. Not only in the local church, where the Guild is often one of the leading organizations, but also in three-year or full-time service on the misison field, many Guild members may be challenged to larger opportunity.

A copy of the findings of the Assembly has been sent to every local W.S.C.S. for the purpose of putting its suggestions into practical action.

DENVER AREA MEETING

A stewardship conference for the Denver Area is scheduled to meet in Casper, Wyo., September 19-20, under the direction of E. Lamont Geissinger, who is in charge of the Department of Stewardship of the Board of Lay Activities.

Those who will take part in the meeting are conference lay leaders, district lay leaders and their associates, dis

uperintendents, and selected pas-
nd charge lay leaders represent-
ll the subdistricts in the Denver
In addition, there will be repre-
ives from Methodist boards and
ies, W.S.C.S. and M.Y.F.
ys and means of promoting a
er stewardship awareness in all
hes will be discussed. Follow-up
ngs in subdistricts are scheduled
diately after the two-day Denver
conference.

ISTIAN EDUCATION WEEK

e week of September 24 through
ber 1 will be observed as Christian
cation Week in Protestant denomi-
ns throughout the nation. Special
estions for Methodist church
ols taking part in this observance
been prepared by the Department
eneral Church School Work, Divi-
of the Local Church.
connection with these suggestions
rmon outline has been prepared by
ver Rupert, pastor of First Meth-
t Church, Jackson, Mich. The theme
Good Teaching Trains for Church-
ship." Copies of this outline are
lable in mimeographed form at no
to pastors. Requests should be di-
ed to the Department of General
rch School Work, Box 871, Nash-
e 2, Tenn.

R THE CHURCH SCHOOL

a leaflet on television that points out
ne of the objectionable features and
vides suggestions for parents in
luating programs, was recently pre-
red by the Department of the Chris-
n Family and issued by the Division
the Local Church. Entitled "Tele-
ion—a Time Trap," it is a reprint
an editorial by Norman Cousins,
tor of *The Saturday Review of Liter-
re*. Price $1.00 per hundred; 20
nts per dozen. Order from the Service
partment, Box 871, Nashville 2, Tenn.
Other new materials, available free
request, are listed below. All re-
ests for these materials should be
rected to the Service Department at
e above address.

Children and World Service (167-B), help leaders of children understand orld Service and guide children in derstanding some of the things that n be done through offerings.

Program Folders for the use of pas-rs, church school superintendents, and partment superintendents in the chil-en's division:

The Methodist Program for the Chil-en's Division (183-B).

The Methodist Program for Nursery ildren (102-B).

The Methodist Program for Kindergarten Children (112-B).

The Methodist Program for Primary Children (122-B).

The Methodist Program for Junior Boys and Girls (145-B).

A folder has been produced listing the missionary materials approved for use with children in 1950-51. It is called *Missionary Materials for Use with Children, 1950-1951* (161-B). Copies are available from your annual conference Board of Education as well as from the Service Department.

Lesson Materials

Publications for use in the church school, prepared by the Editorial Division of the Board of Education, will take large account of the Advance for Christ and His Church during October, November, and December.

Kindergarten children will start on their own level with a study of the church as a friendly place, primaries will study our church working for others, older youth will concentrate on "Our Methodist Church," the Adult Bible Course from October 29 to December 31 will deal with some pioneers of the early church, and in January, 1951, the Learning for Life Course will be on the Church Universal.

A new emphasis on co-operation between home and church school is being made in church school publications. A booklet entitled *Christian Education for the Family* (available free from the Service Department, Box 871, Nashville, Tenn.) indicates how such co-operation may be carried on. An article in the December issue of *The Church School* also deals with this topic.

Program Quarterly for October-December will appear with a new cover. It is in color and carries an attractive drawing. The new edition has eight additional pages and contains more adequate help than heretofore.

With the October issue *Highroad* will be completely redesigned in appearance and will have several changes in content. The periodical will be slightly smaller to make possible a variety of attractive page layouts and the cover has been redesigned for a more flexible and dramatic appearance. Major change in content will be the publication from the same outlines of two series of evening meeting curricula—one for seniors and a second set for older youth. Each one is custom-tailored to the educational requirement of the age group concerned.

In units for the fall quarter, seniors will spend three months on the message of the Bible and older youth will devote the whole quarter to "Our Methodist Church." Materials for parents in the *Christian Home* will deal with how religious growth takes place (October) and with using the family income (November).

FOR VOCATIONAL COUNSELORS

A manual entitled *Counseling for Church Vocations* recently has been published by the Interboard Committee on Christian Vocations for the benefit of pastors and other youth counselors.

The manual, priced at 25 cents, is available through The Methodist Publishing House serving your territory.

OUR CHANGING WORLD

A calendar (shown below) will help explain the relative time of the various geological periods of the earth's history. If the time since the earth's beginning until today was represented by one year, we would find that the first eleven months were required to bring the earth up to about the period of volcanic activity and the making of great coal deposits.

The first week in December was the age of reptiles. Jesus Christ was born 20 seconds before midnight on December 31, and in the last 5 seconds Columbus discovered America and our whole present civilization has been built.

This is the story told in the film "Our Changing World," presented by the Radio and Film Commission of The Methodist Church and now being released by The Methodist Publishing House. It is a 72-minute, all color, sound film, produced by John Nash Ott, Jr., of Winnetka, Ill. Rental fee is $25. Order from the Branch House serving you.

The Fountain

THE LATEST THING

There is nothing that recommends any opinion or custom to us more than to hear that it is the latest thing, that everybody is adopting it, and that it is universal nowadays in the leading circles.

—George Santayana, in *Atoms of Thought;* Ira D. Cardiff, ed. (Philosophical Library)

FAITH OF OUR FATHERS

Religious pugnacity is fast giving way to religious indifference. Our fathers fought—sometimes acrimoniously—for their religious convictions. Today there are not so many convictions to fight over. . . .

—Georgia Harkness, in *Conflicts in Religious Thought* (Harper & Bros.)

JUDGE NOT

People who write anonymous letters are simply projecting their own shortcomings into someone else. They do not sign their names because they are afraid that their real motive will be understood. Henry Ward Beecher, when he was in Plymouth Church in New York, received a letter on which was written just one word, "Fool." The next Sunday morning he told his congregation, "During my lifetime I have received many letters from people who forgot to sign their names. But this is the first time that anyone ever signed his name and forgot to write the letter." When Jesus said, "Judge not that ye be not judged," he was bitingly reminding certain people that whenever they passed judgment on someone else, they were simply passing judgment upon themselves.

—John Homer Miller, in *Take a Second Look at Yourself* (Abingdon-Cokesbury Press)

WHOSE QUEST?

Religion—and here is a definition which should be noted and pondered—is not so much man's search for God as God's search for man. From our side it feels like *our* search for truth and righteousness and God; but that is only because our perspective is wrong: we think that we are at the centre of the universe and are the vanguard of the march of progress. We have isolated ourselves from God: then we consider things relatively to ourselves and take the result for the absolute truth. When we have learned not to mistake the relative for the absolute in this way, we see that what had appeared to be our quest for truth is really the quest of Truth for us. . . .

—Alan Richardson, in *The Gospel and Modern Thought* (Oxford University Press)

ON GUARD

. . . The religious group that is numerically preponderant in any culture must continually guard itself against uncritical incorporation in its own life of patterns and standards evolved in the secular milieu. . . .

—F. Ernest Johnson, in *Christianity and Crisis* (Dec. 12, 1949)

RELIGION AND EDUCATION

In any academic program implying that one subject is good and rewarding in humane terms as another is, a se of values atrophies; and with a shrinking sense of values ligion shrinks too. It becomes merely one thing amc a lot of something else.

—Howard Lowry, in *The Mind's Adventure: Religion a Higher Education* (Westminster Press)

OUR SURFACE CULTURE

American culture, at least in recent years, has not be noted for any great profundity; it has been pretty much the surface, lacking what we have called "the dimension depth." "Orthodoxy" can do a service here that will be i measurable. It can force Americans, even if only in reacti from its claims, to consider more seriously and deeply t nature of man and his destiny. . . .

—W. Norman Pittenger, in *The Historic Faith and a Chan ing World* (Oxford University Press)

CONVERSION

Changes in perspective never occur easily. Often they a acutely difficult and painful. And the reason is clear: mea ingful evaluation involves the whole self. No matter ho promising a new appraisal of significance, to change is abandon the understanding upon which the life of the se has been previously built. It is never any merely intellectu matter but a shift in one's elemental and dynamic mooring At times it involves terrific struggle and soul-searching. is true that changes in perspective often occur with ve little critical appreciation of the full implications of a ne limit-notion of significance; one simply becomes preoccupie with a new interest and allows it to determine for him h evaluation of importance. But whether critical or uncritica a shift in meaningful evaluation is a movement of the who self. It is literally conversion, whether in one direction another.

—Edward Thomas Ramsdell, in *The Christian Perspecti* (Abingdon-Cokesbury Press)

WE KNOW NOT THE SHEPHERD

Science is my shepherd, I shall not want.
It alloweth me to lie down on sleeping beauty mattresse
It leadeth me beside the everflowing waters and services the Utility Company.
It restoreth my vigor with vitamins.
It leadeth me in the paths of expedient righteousness f psychiatry's name's sake.
Yea, tho I walk through the valley of the shadow of deat I will fear no evil, for penicillin, sulfa, and medical ski are with me.
The psychologists and psychiatrists they comfort me.
Thou preparest a table before me from the frozen foo locker in the presence of unexpected guests.
Thou coverest my head with solar housing.
My cup of leisure time runneth over because of technolo and faster transportation.
Surely the good life and mercy killing shall follow me all t days of my life, and I shall dwell in a Sleep of Peac waterproof burial vault for ever and ever.

—Edwin S. Hunt (Oregon, Ill

RSE THAN DEFEAT

crayal is always worse than defeat. Whenever a man ys his best for the sake of a worldly success, he enters a state that is best described as a living death. . . .

—Gerald Kennedy, in *The Lion and the Lamb* (Abingdon-Cokesbury Press)

: CHURCH IN THE WORLD

is a mistake to imagine that the battle for Christianity ight between the Church and the world. It goes on both e Church and in the world. It is no struggle of creeds f institutions; its battle-ground is in the minds and ts of men and women.

—John Macmurray, in *Asking Them Questions* (Oxford University Press)

ISION VS A SYSTEM

is well known that Archimedes would have moved the d, had he had a lever long enough and a fulcrum on h to place it. Soren Kierkegaard caught up this Archi-ean vanity into a figure of speech to hurl at all the em builders. There is, said he, for every system of ght, an Archimedean point from which it would lift the le world; and precisely because it would lift the whole d, it must therefore choose a point that lies outside the d, beyond the bounds of space and time. Every system nought establishes this point by a choice, by a decision is quite as much a volitional act as that of the believer ng, "I believe." The decision of the philosopher is a de-on in the abstract, achieved by the positing of a premise; ong as the premise remains unchallenged, the system spin out the web of its idea-structure indefinitely, pro-ting the implications.

—Stanley Romaine Hopper, in *The Crisis of Faith* (Abingdon-Cokesbury Press)

ADITION IS IMPORTANT

n the Christian message history is of capital importance. s not surprising, then, that tradition is the very essence he Christian Church. *Paradosis* is one of the key words he Bible. To pass on what God has done and given to the vious generations is one of the most sacred duties of Old Testament Community. The Roman Catholic Church ight in affirming the capital importance of tradition. It ot on this point that the Reformation broke away from the break took place on the question whether or not the w Testament should be the norm of this tradition. But, any case, the Christian Church lives by the passing on of torical revelation. The Church is a living continuity of t revelation, across the change of time.

—Emil Brunner, in *Christianity and Civilisation, Part II* (Charles Scribner's Sons)

ITH FOR PAUL

he present life of the Son of God was for Paul more n a fact believed. It was a reality known. To be sure, ul speaks constantly of "having faith" in Christ; but ith," as Paul uses the word, does not mean mere assent a statement as true in the way one believes a fact of tory or geography. Faith is not the intellectual acceptance of an abstract truth; it is the full personal reception and appropriation of a concrete personal reality. Paul would never have set "faith" over against "knowledge" in the way we often do. If by "knowledge" is meant our immediate grasp or apprehension of an actual object, "faith" *is* the knowledge of Christ. . . .

—John Knox, in *Chapters in a Life of Paul* (Abingdon-Cokesbury Press)

THE FAMILY AND RELIGION

Christianity arose in a family-centered culture. While its appeal is to individual decision and individual responsibility, the family is also integral to the Christian system. It is therefore imperative that this be more clearly recognized. Christianity needs again to be grounded on the family and the family must be recovered as a center of religious instruction and religious ceremony.

—Luman J. Shafer, in *The Gospel, the Church and the World* (Harper & Bros.)

ONE YOUNG MAN

In Johannesburg, a young man became interested in the Christian Church. He had become familiar with the Bible, and had accepted Christ's Sermon on the Mount as a guide for his personal living. But when this young man wished to attend an English speaking Church, he found he was not welcome, because his skin was dark. He was invited to go to "another place" where he wouldn't be seen with the white Christians. This young man later became known as Mahatma Gandhi. This happened some forty years ago. It is still happening.

—Darrell Randall, in *The Christian Use of Power in the Secular World;* Woodrow Geier, ed. (Methodist Board of Education)

HOW TO FAIL

If your preaching is a burden to you; if you are doing it because you must do something in order to live; or if your work is done in a mechanical sort of way much as a man might get out fence posts, or cut cord wood; or if you are preaching mainly because you find a certain intellectual satisfaction in standing in a public place, the admired of all beholders, then you will fail. And you ought to fail. You cannot succeed except as your heart is joyfully set upon the deeper, spiritual values bound up with this work of preaching.

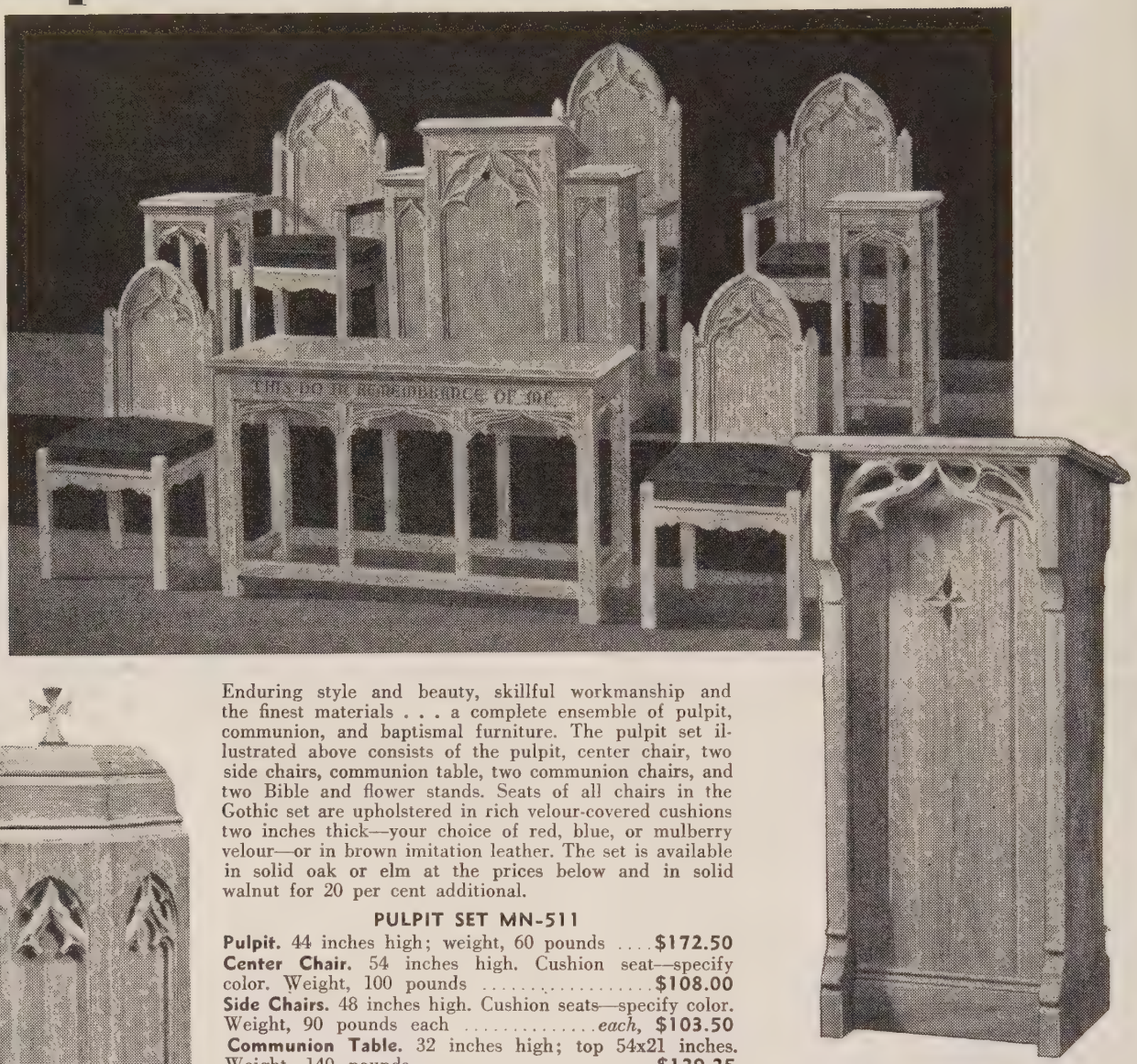
—William Fraser McDowell, in *The Heart of the Yale Lectures* (Macmillan Co.)

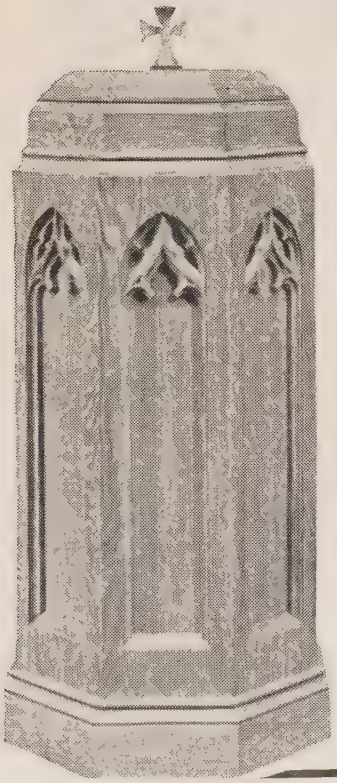
THE WAY TO GOD

In Christianity everything that has to do with the "way" is concentrated in a Person. The way to God is not primarily a psychological process. It is not a geographical route; nor a religious hierarchy; nor a holy shrine; nor esoteric knowledge. The Christian way to God is a person who becomes the object of that belief and commitment which is called faith. In Jesus Christ God and man meet. . . .

—John A. Mackay, in *A Preface to Christian Theology* (Macmillan Co.)

Traditional Carved Gothic . . .
Pulpit and Communion Furniture





Enduring style and beauty, skillful workmanship and the finest materials . . . a complete ensemble of pulpit, communion, and baptismal furniture. The pulpit set illustrated above consists of the pulpit, center chair, two side chairs, communion table, two communion chairs, and two Bible and flower stands. Seats of all chairs in the Gothic set are upholstered in rich velour-covered cushions two inches thick—your choice of red, blue, or mulberry velour—or in brown imitation leather. The set is available in solid oak or elm at the prices below and in solid walnut for 20 per cent additional.

PULPIT SET MN-511

Pulpit. 44 inches high; weight, 60 pounds **$172.50**
Center Chair. 54 inches high. Cushion seat—specify color. Weight, 100 pounds **$108.00**
Side Chairs. 48 inches high. Cushion seats—specify color. Weight, 90 pounds each ..... *each,* **$103.50**
Communion Table. 32 inches high; top 54x21 inches. Weight, 140 pounds **$129.25**
Communion Chairs. 42 inches high. Cushion seats—specify color. Weight, 65 pounds each ..... *each,* **$81.00**
Bible and Flower Stands. 32 inches high. Top 14x14 inches. Weight, 40 pounds each ..... *each,* **$54.00**

GOTHIC BAPTISMAL FONT

Illustrated at left; same design and construction as the set above. Equipped with metal bowl and swivel to allow top to be swung aside or removed. Available in oak, elm, birch, or walnut woods and four finishes: Light, medium, or dark oak, or walnut—birch can be finished as walnut. Height, 38 inches; bowl diameter, 9 inches; weight, 115 pounds. **MN-511.** Oak or elm, **$170.00**; birch, **$186.50**; walnut, **$203.00.**

GOTHIC LECTERN

A handsome piece of furniture for the sanctuary or classroom, in the same beautiful lines as the pulpit set illustrated at top. Raised arch design carved on front. Available in solid oak or elm at the price below or in solid walnut for 20 per cent additional. Height, 48 inches; top 16x22 inches. This lectern is designed expressly for use in smaller churches as a pulpit and for classroom use in larger churches.

MN-563-11 ..... **$116.50**

Allow 90 to 120 days for delivery of this church furniture. Trapsportation charges are extra from Waukesha, Wisconsin. Add state sales tax, if it applies.

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...e God of Revelation

CHRISTIAN DOCTRINE OF GOD; DOGMATICS, ...L. I, *by Emil Brunner. Westminster Press, 361 pp., $6.*

...Brunner

This book is the first volume of what is planned to be a comprehensive work of three or four volumes on Dogmatics or Systematic Theology. The monumental work on which Karl Barth is engaged has thus far appeared in five weighty volumes, but "it has not yet covered one-third of the doctrinal material." Hence there would seem to be room for such a shorter work as this one, undertaken by Emil Brunner.

...e present volume contains a long "Prolegomena" of 113 ...s on "the basis and the task of dogmatics" and two "Sec-..." of Part I of the entire work. The first Section deals ... "the nature of God and his attributes," and the second ... "the will of God."

...ie basic idea discussed in the Prolegomena is that of ...ation. Brunner rejects the traditional belief in verbal in-...ation, but he holds as firmly as any fundamentalist to the ...ty of a divine and supernatural revelation. This revela-... as he conceives it, is mediated through the Bible and ...odied in its supreme form in the Person of Christ. He ...ie Word of God incarnate, and hence in the revelation ...od through him we have Absolute Truth. Thus, the Chris-... revelation has for us all the authority that it ever had ...ie past. It is the one foundation of the Christian faith and ...one guarantee of its truth. Nothing human can take its ...e. For all that is human is "relative."

...i this theory of revelation there are two errors. For one ...g it derives the truth of revelation from its assumed ...ne source instead of deriving its divine source from ...truth. It used to be said, and rightly, that a thing ...ot true because it is in the Bible, but it is in the Bible ...ause it is true. In other words, in the order of human ...king truth comes first and its divine source second.

...n the next place the radical contrast drawn by Brunner ...ween the human and the divine is untenable. If every-...ig human is relative, absolute truth lies completely be-...d us. For nothing exists for us except as we think it. ... humanly unthinkable is for us non-existent. The fact ...hat nothing in the so-called absolute truth of revelation ... become real and vital to mankind unless it commands ... assent of the enlightened intellect and conscience. Inso-... as it fails to do this, its acceptance is simply an il-...ration of the irrational authority of tradition.

...n the author's lengthy discussion of the nature and at-...utes of God (Section I), his conception of revelation is ...rywhere in evidence. It manifests itself especially in the ...rp distinction he draws between Christian theology and ...losophy and in his emphasis on the mystery of the Chris-... faith. He does not scoff at philosophical theism as ...th does. But the God of philosophical theism, he insists, ...ot the God of revelation. He discounts "the passionate ...cern for clarity of thought," he speaks approvingly of ... "irrationalism of the purely religious formation of ...s," and he would apparently agree with Barth's conception of mystery as "the third dimension" in theology. As for the modern philosophy of personalism, Brunner seems to have no firsthand acquaintance with it.

Section II is of special interest as an illustration of the vigor with which a neo-Calvinist repudiates the doctrine of double predestination, and of the method by which he tries (vainly, I believe) to combine the monergistic doctrine of the divine grace with a consistent doctrine of human freedom and responsibility. Faith or grace, it is said, is wholly the gift of God, but this transaction between God and man is a "personal" one, and hence it is not a case of cause and effect. Even "given" grace is a personal act and not the cause of an effect. Consequently, man as the recipient of grace remains a free and responsible being, though devoid of any merit. All this, however, seems to me a piece of verbal jugglery. If a man freely accepts the divine grace, he is worthy of moral approval; but if his acceptance of it is wholly a divine act, he has no responsibility for it.

Brunner thus fails to moralize and rationalize fully the Calvinistic doctrine of election or predestination; but he makes an important advance in that direction. If it were not for the gratuitous mystification in which he freely indulges, the book would have a considerably wider reading. Yet, as it is, it will be generally accepted as a standard exposition of current neo-Calvinism.—***Albert C. Knudson.***

REVIEWERS

L. HAROLD DEWOLF, professor of Systematic Theology, Boston University School of Theology, Boston, Mass., and author of the recent volume, *The Religious Revolt Against Reason.*

RUSSELL L. DICKS, associate professor of Pastoral Care, Duke University Divinity School, and contributing editor to THE PASTOR.

FRED D. GEALY, professor of Missions and New Testament Greek, Perkins School of Theology (S. M. U.), Dallas, Tex.

JOHN O. GROSS, executive secretary of the Division of Educational Institutions, Methodist Board of Education, Nashville, Tenn.

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R. GLENN MASSENGALE, professor of Religious Education, Scarritt College for Christian Workers, Nashville, Tenn.

J. J. STOWE, JR., pastor of First Methodist Church, Hugo, Okla.

ERNEST T. THOMPSON, professor of Church History, Union Theological Seminary (Presbyterian), Richmond, Va.

Mental Milestones for today's Christian

THE MATURE MIND

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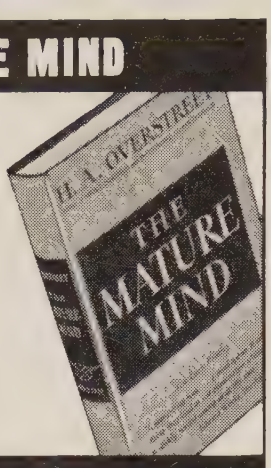

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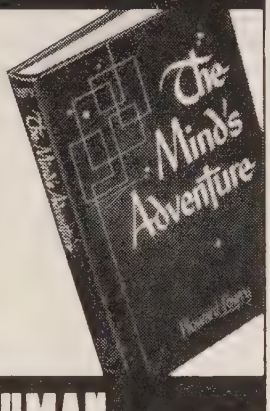

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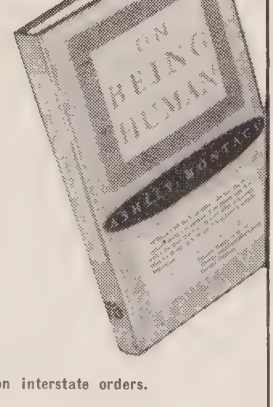

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As the Christian Sees It

THE CHRISTIAN PERSPECTIVE, *by Edward Thor Ramsdell. Abingdon-Cokesbury Press, 218 pp., $2.50.*

Ramsdell

A mediator between disput parties is likely to receive the censu of both for his pains. The author *The Christian Perspective* foresees th neither the neo-orthodox nor the phi sophical theologians will be satisfi with his effort to include the best the thought of both in a single vie

Many neo-orthodox thinkers will bel at the very first sentence in t book (after the Preface): "T thoughtful Christian does not, and ca not, think of his faith as irrational Is it to be denied that Kierkegaard, whom Ramsdell fr quently quotes with approval, was a "thoughtful Christian' After all, Kierkegaard did say that "the believing Chri tian . . . believes against the understanding." Moreove throughout the book, there is such sustained and constructi use made of philosophical thought as would be anathem to Kierkegaardians.

On the other hand, the theologians who have greater co fidence in philosophically disciplined reason will think th far too much has been conceded to the neo-orthodox writer Central to the whole book is the doctrine that there are se eral systems of thought any one of which is a thoroughly c herent account of all the data as interpreted from a partic lar point of view. One of these is the system of Christia doctrine, which is a coherent account of experience interpreted from the Christian perspective. While it seem reasonable to the Christian, its reasonableness cannot successfully argued with anyone who looks on life from different perspective. From other perspectives, such as th naturalistic, it will not seem reasonable.

Such a doctrine bears a disturbing resemblance to th easy-going popular notion that the correct answer to eve really important question "all depends on your point view." It obviously owes much to the insistence of the e istentialists, both Christian and atheist, that there is rationale on which crucial decisions of life can be base

To be sure, many persons are not convinced by Christia appeals to reason. Does that prove that Christianity is n truly more coherent than its rivals? Is there no such thin as prejudicial experience or commitment? At times th author does seem to assert that Christianity offers a tru more coherent interpretation of all experience to its fu depth of meaning than does any other view. Such passage however, appear to be hardly consistent with his main thesi

Despite the author's doctoral studies under the directio of Albert C. Knudson (a personal idealist), he seems to th reviewer to misinterpret seriously both the method and o of the most important conclusions of idealists. He insis that idealists are limited to "rational autonomy" or "auto omous reason," assuming that autonomous reason cann "acknowledge its need of light and power from beyond self." Obviously anyone who believes in any empirical u of reason, as most idealists assuredly do, would not only a mit but insist upon such need. If the isolated "autonomo reason" which feeds only upon itself (and which Dr. Ram dell joins the neo-orthodox writers in attacking) is actual used or defended by any living idealistic theist, the review would like to have that theist identified.

milarly, when the author says that "the final picture an is . . . for idealism, essential rationality," he is not rately describing the idealism of Leibnitz, Berkeley, el, Royce, Hocking, Bowne, or Brightman. Who is the list who has such an abstract view of man?

must not be supposed, however, that the reviewer finds book of little value. Quite the contrary. It promises to useful as a mediating volume, helping to establish comication between opposing views. It contains a wealth of blarly observations and many keen insights. Especially minating and suggestive is the relating of Kierkegaard's trine concerning the origin of man's sin to Kant's teach- The reviewer likewise welcomes the affirmation, "The istian life is through and through a life of community," interpretation of the Logos as the divine purpose in tion, the brief but vigorous portrayal of the social gedy of avarice and lust for power, and the thoughtful inpretation of the atonement (especially pp. 199 and 202). Dr. Ramsdell writes with broad catholicity, earnest love truth, and devout care for spiritual values. The read- of his work is stimulating and rewarding both to mind heart.—***L. Harold DeWolf.***

rovidence in History

CRISTIANITY AND HISTORY, *by Herbert Butterfield. Charles Scribner's Sons, 146 pp., $2.75.*

This book presents an amplified sion of six lectures which were oadcast in Great Britain by the emint professor of Modern History at University of Cambridge. In it the thor gives solid reasons for his contion that only religion or its equivaat can give a tenable interpretation the whole drama of human life.

Butterfield

Technical historical study, however, s its value and presents data which religious, or non-religious, faith can nore. History, for example, which beins with a high estimate of man's personality, uncovers an's universal sin, which corrodes his loftiest efforts, and hich it is disastrous for any age to ignore.

Again, history reveals that "there is a moral retribution hich works itself out in process of time unless men utilize e opportunity sometimes given to redeem the effects of eir own evil doing." The Old Testament prophets described is moral factor at work in the affairs of men as a divine dgment, and something very closely akin thereto can be iscerned also in the history of recent times.

At the same time, it is one of the clearest and most conrete facts of history that men of spiritual resource may not nly redeem catastrophe but turn it into a new creative movement. The prophets of Israel recognized this truth in their octrine of the Remnant and supremely in the Second Isaiah's oncept of the Suffering Servant. It was apparent to them, owever, as it is to the modern historian, that these posbilities can be realized only by those who make the right ersonal decisions to the opportunities which are open to em.

This leads the author to observe that there is something ke an overarching Providence that lies in the very struc- re of history, so that we improve our relations with the universe if we conceive ourselves not as sovereign makers of istory, but as born to co-operate with Providence. "The

How Is Christianity Changing Our World?

FRUITS of FAITH

by Emile Cailliet—James T. Carlyon—J. Lennart Cedarleaf—Kermit Eby—Nels F. S. Ferré—Georgia Harkness—Costen J. Harrell—Arthur Wentworth Hewitt—Thomas Franklyn Hudson—Elmer A. Leslie—James C. McLeod—John Frederick Olson—Benjamin A. Quarles—Edward T. Ramsdell—Mack B. Stokes—Miriam Van Waters—W. D. Weatherford—Carroll A. Wise. Edited by J. Richard Spann.

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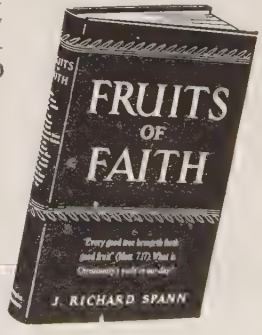

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hardest strokes of heaven fall in history upon those who imagine that they can control things in a sovereign manner, as though they were kings of the earth, . . . Those people work more wisely who seek to achieve good in their own small corner of the world and then leave the leaven to leaven the whole lump, than those who are forever thinking that life is vain, unless one can act through the central government, carry legislation, achieve political power and do big things."

Professor Butterfield makes it clear that technical history gives a valid basis to Christianity, though it cannot itself confirm the specifically Christian interpretation of history to which he himself is evidently committed. At the same time he strongly objects to what he calls "ecclesiastical interpretations." The church as an institution, he indicates, is beset with the same weakness as other institutions, which is no argument against Christianity, but "is a serious comment on human nature even as it appears in ecclesiastical history. . . . If people would turn, however, from politico-ecclesiastical history to the intimate life of the church throughout the ages, and the spiritual work done by humble men over the face of the continent for 1500 years, they would find it the most moving spectacle that history presents."

The London *Times Literary Supplement* states that this book "must be regarded as the most outstanding pronouncement on the meaning of history made by a professional historian since Acton's inaugural." Certainly it is a profoundly wise, at times deeply eloquent and spiritually moving interpretation of history. It contains many fruitful asides and illuminating comments on recent world events that no historian or theologian, no student of affairs or pastor who wishes to waken men's consciences and stir their wills, should overlook.—***Ernest T. Thompson.***

Christian Practice

EVERYDAY RELIGION, *by Joseph Fort Newton. Abingdon-Cokesbury Press, 240 pp., $1.25.*

An age-old problem is that of making Christianity a daily practice; for we are apt to neglect God's will even while we know it. Here are meditations that reflect the strength of brevity and the weakness of disjointedness. Throughout this book there is evidence that the author has read widely and meditated much.

Written originally as Saturday sermons for newspaper columns, the author's prose is clear and direct. The use of plain language reminds the reader of the expert rifleman who sends his bullets straight into the bull's-eye.

While this book is similar in concept to Stanley Jones's *Abundant Living*, the former lacks the latter's continuity of topical material. Since there is a concentration of material, these meditations are not to be read on the run, but call for a more deliberate consideration.

The Protestant motif of individual priesthood and responsibility occurs again and again. Concerned with the stress of life's problems and doubts, here is wise counsel that speaks to the heart of the reader. Outstanding sermonettes are: "What Do You Want?" "The Jesus Thinker," "Living Together," "Unlovable People," "Handling Anxiety," and "Dealing with Failure."—***J. J. Stowe, Jr.***

Prices of all books reviewed in THE PASTOR are subject to change without notice.—Ed.

Hymns--A Treasury of Faith

THE GOSPEL IN HYMNS, *by Albert Edward Bailey. Charles Scribner's Sons, 600 pp., $6.*

Albert Edward Bailey, who has devoted so many years of his fruitful life to setting forth the gospel in various forms of art, has now crowned his achievements with the magnificent work on the gospel in hymns. The publishers are fully aware of the worth of the book, and have cooperated without stint to produce the most attractively illustrated treatise on the subject in print.

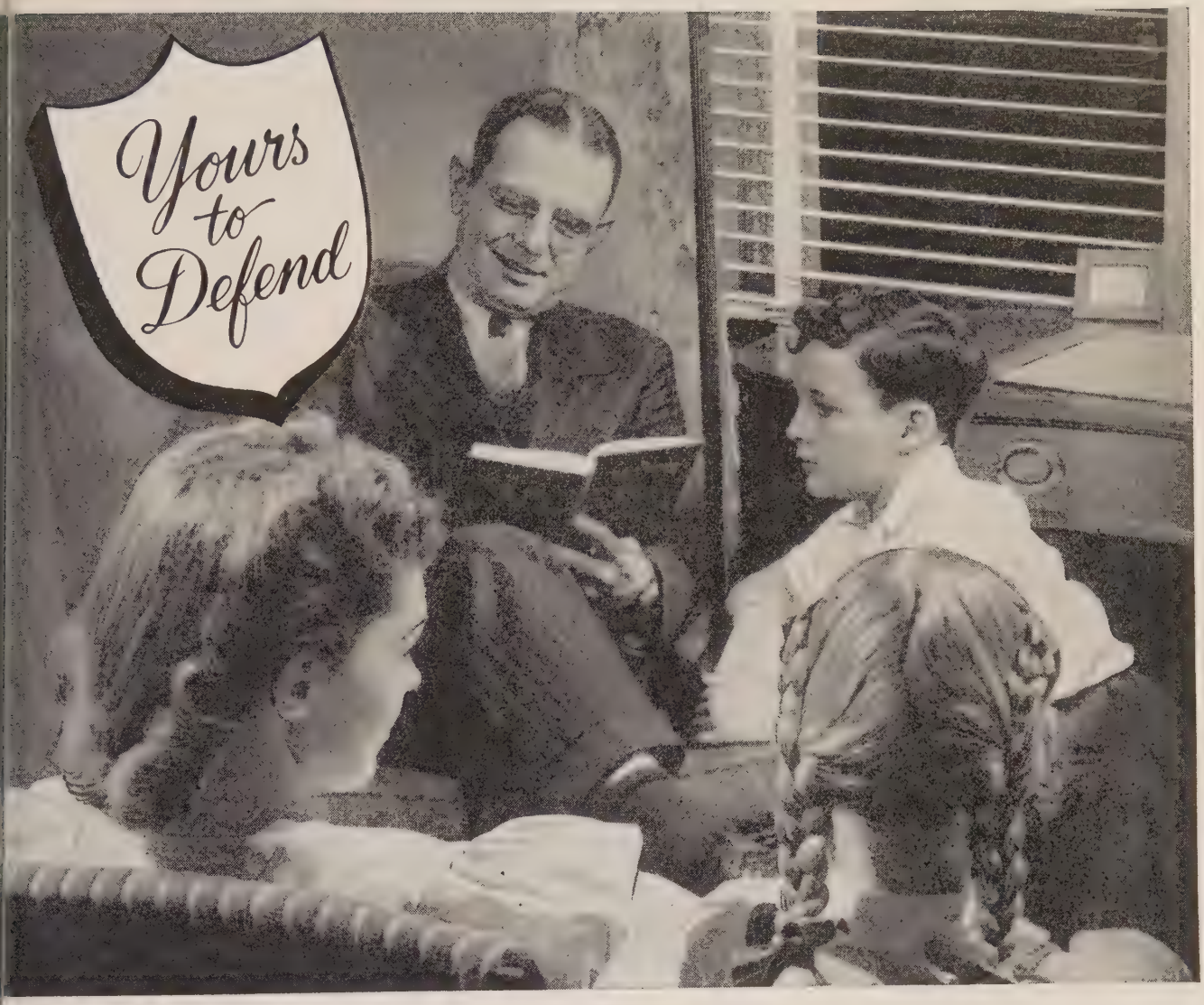
For many years this should be a favorite gift book, providing for Christians of all denominations a devotional, historical, and critical account of the total body of lyric praise and aspiration. John Wesley rightly spoke of the hymnal as "a little body of practical divinity." Indeed, we may speak of our hymns as the noncanonical scriptures of the Christian Church—living scriptures to which each generation may add and take away. Rightly appreciated and understood, the hymn-treasury of the church belongs to the Christian as a second Bible. Therefore, no pains can be too great to set forth and display the Christian values which have come to fervent and loving expression in more than 2,000 years of Jewish and Christian devotional poetry.

The author's selection of hymns for consideration has been made on a thoroughly representative and ecumenical basis. From six standard American denominational hymnals and four undenominational hymnals—one American, two Canadian, and one British—over 300 hymns (most of which appear in at least six of the hymnals) were chosen for consideration. Of course the hymns chosen are among the best in the language. Of equal worth, however, is the method of grouping and arranging the scattered hymns with reference to historic setting and to the major developments in church and state throughout the centuries. The approach is really from the standpoint of English and American history.

Sixteen chapters are devoted to the growth and history of psalmody and hymnody in England, beginning with the establishment of the Church of England in the sixteenth century, with excellent chapters on the metrical Psalters, the work of Watts, the Wesleys, and later Evangelicals. Keble and the Oxford Movement introduce the important chapter on John Mason Neale and the Latin and Greek hymns. German hymns became a part of English hymnody during the eighteenth and nineteenth centuries, when John Wesley and Catherine Winkworth and others produced excellent translations. Five chapters are required to tell the story of the widespread production of hymns in Victorian and post-Victorian England.

American hymns are quite properly grouped in three categories: "Evangelical and Evangelistic Hymns," beginning in 1800 with Timothy Dwight's "I love thy Kingdom, Lord," and running through the nineteenth century; "The Revolt against Calvinism," including the important sheaf of Unitarian Hymns and the lyrics of Whittier; and "The New Theology and the Social Gospel," including our best hymns of the type written during the last seventy-five years.

Bailey, approaching his subject in no mere antiquarian spirit, is everywhere concerned to appraise content and form. The church in its historic devotions is made to live before the reader. The whole matter of hymns and hymn singing is elevated to a new dignity and worth. The book is full of sermons and devotional hours for pastor and layman alike.—***Fred D. Gealy.***



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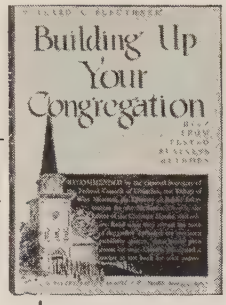

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Religious Education Today

ORIENTATION IN RELIGIOUS EDUCATION, *Philip Henry Lotz, ed. Abingdon-Cokesbury Press, 609 pp., $6.50.*

This book is a comprehensive treatment of the many and varied aspects of contemporary religious education. As such it will be of particular interest and value to pastors, directors of Christian education, church school superintendents, and others who have general responsibilities in the field of religious education.

There are forty-three chapters grouped about the following major headings: (1) the cultural and religious setting, (2) materials and methods, (3) agencies and organizations, (4) leadership, (5) agencies for co-operation, and (6) wider perspectives. Forty-six writers, each of whom is a specialist in the particular phase of religious education about which he writes, have contributed to the production of the volume.

Unity of presentation is invariably sacrificed in a work in which there is such a multiple authorship, and *Orientation in Religious Education* is no exception in this respect. However, there is much to be said in favor of a variety of approaches and viewpoints, apart from the fact that it is possible to have a specialist present the material in each of the various fields. The reader may become acquainted with a large number of the present leaders in the field of religious education. Moreover, he can build his own unified philosophy and program in accordance with the needs and possibilities of the particular situation in which he is working.

The volume is so broad in its scope that it is manifestly impossible for each writer to do more than include the basic material for a particular aspect of religious education. Further exploration of topics in which the reader is especially interested is facilitated by the inclusion of "suggestions for further study" and a bibliography at the end of each chapter and a seventeen-page topically-arranged, selected bibliography in the Appendix. The Appendix also contains a directory of the International Council of Religious Education, the Religious Education Association, denominational boards of education and publishing houses, state councils of churches and of religious education, and allied agencies. For many persons these features alone w be worth the price of the book.

Pastors will do well to take seriou the pervading view of the book t religious education is more than a p gram carried on by a single agency the church at a given time and pla It is, says Donald Maynard in his cha ter on "The Total Church as an Agen of Religious Education," the "proce by which individuals are brought an understanding of, and commitme to, the Christian way of life." Hen every aspect of the church's work h educational significance, and t church itself is the primary agency religious education. Moreover, t home, the school, and other agenci and contacts within the community a recognized as having great educati significance—for good or for ill—a must be utilized or counteracted in t religious education of the children a youth of the community.

In the chapters dealing with mat rials and methods and agencies a organizations, pastors will see poss bilities for extending and enrichin their own programs of religious educ tion. Audio-visual methods and mate als, including radio and televisio drama and music, home and pare education, vacation church schoo weekday church schools, camps a summer conferences, and the resourc of local communities, are proving mo and more effective as means of attai ing the objectives of Christian educ tion.

The majority of pastors will wa to know how they can get the greate possible value out of such a book *Orientation in Religious Educatio* There are three ways of using it th will more than justify its possessio In the first place, it may be rea straight through without pausing f concentration on items of particul interest. This will enable the reader get a broad view of what religious ed cation involves and will provide a pe spective for the consideration of pa ticular efforts.

Second, it may be used as a guid to more detailed study of matters th are of particular concern to the reade The "suggestions for further study" a the bibliography at the end of eac chapter as well as the longer biblio raphy at the end of the book will b of especial value in this regard.

Third, it may be used as an encycl pedia of religious education. Its co prehensiveness makes it a valuable to

ady reference on points of inter-

Lotz and his corps of writers made a significant contribution to use of religious education in the ation of this volume. It is to be that pastors and others will the greatest possible use of it.—
rt Glenn Massengale.

ndhi's Impact

KINDLY LIGHT, *by Vincent ean. Random House, 374 pp, 75.*

d Kindly Light is the effort of merican author to tell not only tory of Gandhi but also the in- e this little brown man had upon fe. The first and last sections of ook deal with the religions of and furnish background for the hi story. Despite the influence of and other religions of India upon hi, Sheean found that the Sermon ae Mount, which Gandhi studied g his sojourn in England and Africa, illumined his spirit gh many decisive years, leaving delible imprint upon his charac-

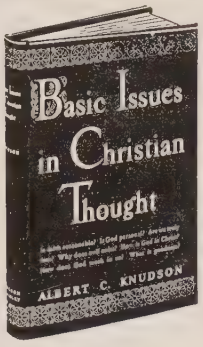
eean's biography follows closely utobiography of Gandhi. It is a , concise one, and anyone inter- in a short summary of the life dia's emancipator will find it help- n a succinct fashion the gamut of dhi's life is covered, from childhood ae conclusion of his life in India. author, it should be added, en- s the story with personal con-

andhi is portrayed as a religious us. His governmental reforms were icated upon the character of the le. "No amount of speeches will e us fit for self-government. It is our conduct that will fit us for Civil disobedience, spinning, fast- satyagraha, and soul force, which ed such significant parts in the lution, can best be understood and rpreted in religious settings.

heean was getting ready for an rview with Gandhi at the time the r was shot. He describes the hap- ng as an eyewitness. But through ll he interweaves his own finding . This part of the story is couched strange language, but the whole have the ring of reality.

andhi, Sheean found, possessed a ersality that made the Christian k of Jesus, the Buddhist, Buddha, the Hindu of Shri Krishna.—
n O. Gross.

A Variety of Helpful Books



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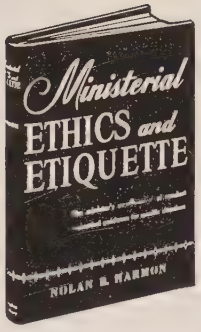

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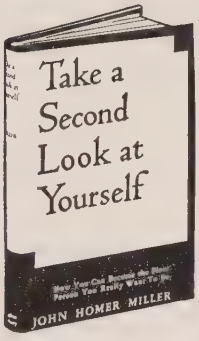

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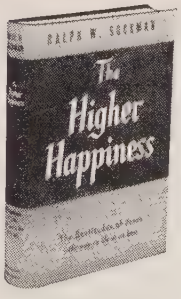

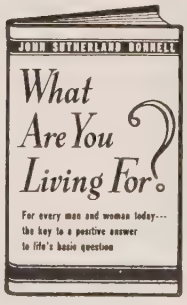
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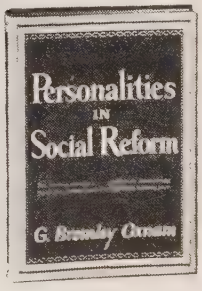

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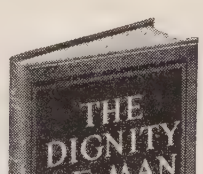

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Books on Pastoral Care

Reviewed by RUSSELL L. DICK

Growth in Prayer. Of the number of books on prayer there is no end, and this is as it should be, for the subject of prayer may be said to be the life blood of religion. Douglas Steere in a brief foreword describes this volume as a "workbook in prayer." Its purpose is "to teach greater appreciation of prayer," which is a task the pastor is constantly doing. The writer discusses the need for prayer, types of prayers, and aids to prayers. She deals with old prayers and litanies.

This is a theoretical book which is rooted in the past. Although the author is described as once having been a social worker, there is little about the desperation of prayer that cries out from suffering depths; there is little new thinking. The book, however, is well organized and will be of help to many who have recently become interested in prayer.

Prayer Works. The twenty-one chapters of this book originally were given as radio talks in Pittsburgh, the diocese (Episcopal) Bishop Pardue serves. Presented in a style which gives the impression of face-to-face talks, this work is rooted in inspiration with a strong authoritarian note.

What Are You Living For? "A Positive Answer to Life's Basic Questions" is the subtitle of this collection of twenty-four sermons by the pastor of New York's Fifth Avenue Presbyterian Church. We include this book here because of the author's long interest in people and ministry to individuals. Many of these sermons have been given over National Vespers. Bonnell writes with a vigor that comes from deep personal faith. His material has a strong sense of Christ-centeredness. He draws heavily from classical literature for illustrative material. He constantly seeks to turn the individual away from himself, suggesting that one lose himself in something greater than himself.

A friend of mine who has published three volumes of sermons says that "published sermons are the lowest forms of literature." Whether this is true or not I do not know, but I am usually not much interested in books of sermons. I would, however, commend this volume as both readable and challenging. It might well find a place in the pastor's kitbag of books which he passes on to laymen through his church library.

Helping Boys in Trouble. Much the world's most creative work is c ried on by persons who catch a visi and follow it in behalf of others need. We are coming increasingly recognize that if the task of pastor care is to be done, it must be done laymen. In every suburban chur there might be a pastoral care co mittee. In this group perhaps there a laymen who are interested in vario phases of pastoral care and types problems faced by individuals, one which will be "boys in trouble" an perhaps another, "girls in trouble." such should be the case, the prese book will be helpful, for the subtit is "The Layman in Boy Guidance."

The big-brother movement is no many years old. It is the active inte est and guidance of a man, helping boy who is having trouble finding h way. The author of this book has bee active in the big-brother movemer for twenty-four years, during whic time he has befriended scores of boy Some chapters titles are: "Becomin Acquainted," "Understanding the Bo as an Individual," "Mutual Respec and the Enjoyment of Companio ship," and "The Boy's Family."

The Life That Never Ends. This a book of thirty funeral sermons wri ten and, I take it, delivered by thirt different Missouri Synod Luthera ministers. One interesting feature that they were prepared for variou types of death and for persons various ages. For instance, "A Youn Girl Killed in an Accident," "An Age Sufferer," "A Young Husband an Father," "A Pastor," "A Prodiga Physician." I missed such situation as "A Person Who Committed Suicide, "A Murderer Who Was Murdered, and "An Alcoholic."

I have long felt that if you wante to examine a minister's deepes thought, it would be well to examin what he says in a funeral sermo particularly in one dealing with an un usual death. I would like to compar thirty funeral sermons prepared b Methodist ministers with these se mons. One could see the differenc between the two churches at the work ing level more clearly than by examin ing a hundred formal theological pro nouncements. We commend Concordi Press for such a publication as this.

e note that runs through these
ons with which I strongly disagree
e emphasis upon the "time, place,
type" of death being God's spe-
will. Not peculiar to Lutherans,
thought runs pretty generally
ghout both Christian and non-
stian thinking. "Death is a
ery; therefore, God wills it." This
of thinking makes many of the
s we do ridiculous—Why jump
from a racing automobile? Why
ce safety rules? Why go to doc-

umanity and Happiness. Of this
, Lewis Mumford has written, "He
touches this book touches a man,
he who assimilates it will be en-
ed by the best experience of our
ration." The author is a Nor-
an who was imprisoned by the
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perhaps because of it, discovered
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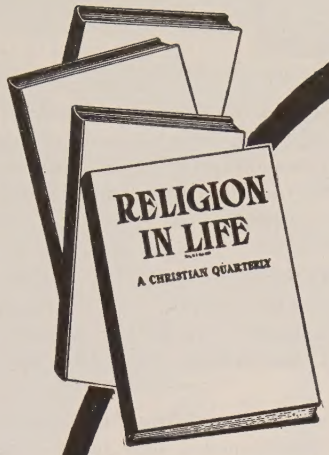

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These brief essays, written by Einstein during the years 1934-1950, present his views on a wide variety of topics, including social, religious, educational and racial relationships, politics, the Jewish issue, war and peace, and the fundamental principles of physics. The discussions of these topics are too brief to cover the basic factors involved and, in many instances, they appear as *ex cathedra* judgments of a distinguished physicist who has had broad experience but limited technical knowledge in the field of human relationships. The essays dealing with the physical sciences display a sureness of touch that is lacking in the treatment of other subjects.

THE HERITAGE OF THE REFORMATION, *Elmer J. F. Arndt, ed. Richard R. Smith, Publisher, 264 pp., $3.*

Twelve essays commemorating the 1950 centennial of Eden Theological Seminary. They give an excellent appraisal of the Reformation heritage and challenging suggestions as to its application to contemporary problems, particularly the development of an ecumenical understanding of the content of the Christian faith and the obligations of Christian duty.

THE MYSTERY OF THE KINGDOM OF GOD, *by Albert Schweitzer; Walter Lowrie, trans. Macmillan Co., 174 pp., $3.*

This book, first published in German in 1901, occasioned a new interest in the apocalyptic elements involved both in the teachings of Jesus and in his Messiahship and Passion. It represents Jesus as conducting his earthly ministry not as Messiah, but as Prophet and Teacher. According to the eschatological theories of Schweitzer, Jesus was only the Messiah designate, teaching the mysteries of the kingdom of God that is yet to come. The aim of the book, says Schweitzer, is "to depict the figure of Jesus in its overwhelming heroic greatness and to impress it upon the modern age and upon modern theology."

REBUILDING RURAL AMERICA, *by Earl Hitch. Harper & Bros., 273 pp., $3.50.*

A comprehensive survey of current projects for the improvement of rural life in the United States and Canada.

MOUNTAINS AND MOUNTAIN MEN OF THE BIBLE, *by Clarence E. Macartney. Abingdon-Cokesbury Press, 188 pp., $2.*

Fifteen sermons on incidents connected with the mountains mentioned in the Bible, by the pastor of the First Presbyterian Church, Pittsburgh, Pa. The author sustains his well-established reputation for vivid, forceful, and dramatic preaching of spiritual truths that meet universal human needs.

FAITH IS POWER FOR YOU, *by Daniel A. Poling. Greenberg, Publisher, 212 pp., $2.50.*

This is a testament of faith by one of the most influential Christian ministers in America. The author bears witness to his belief in the power of prayer on the basis of his personal experience. He seeks to guide his readers in the use of the power of prayer in meeting their own spiritual needs.

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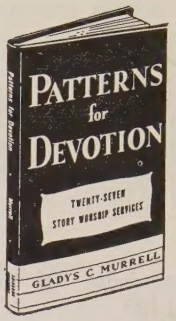

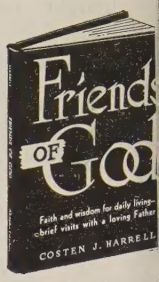

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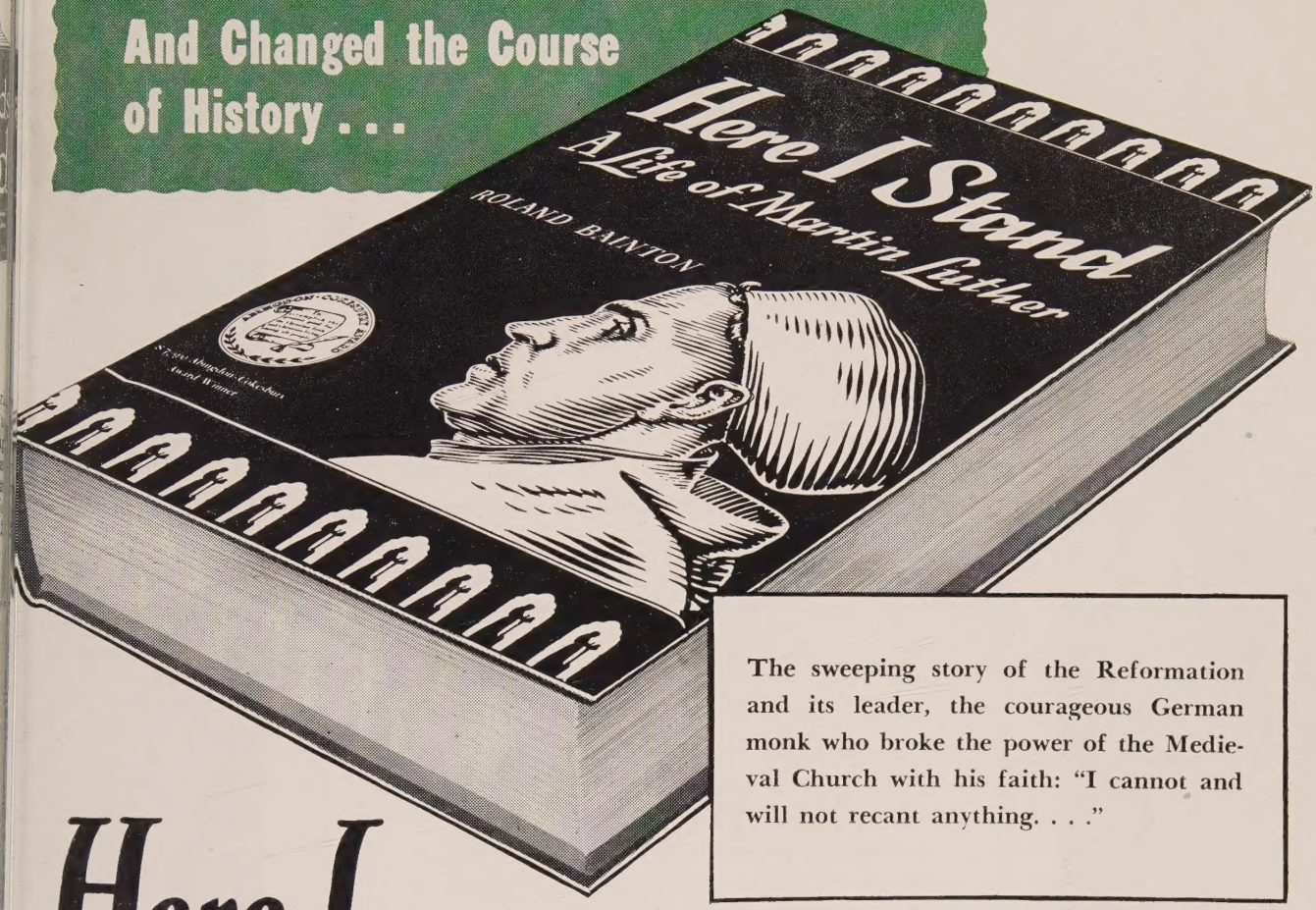

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—Howard Lowry, in *The Mind's Adventure* (Westminster Press)

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